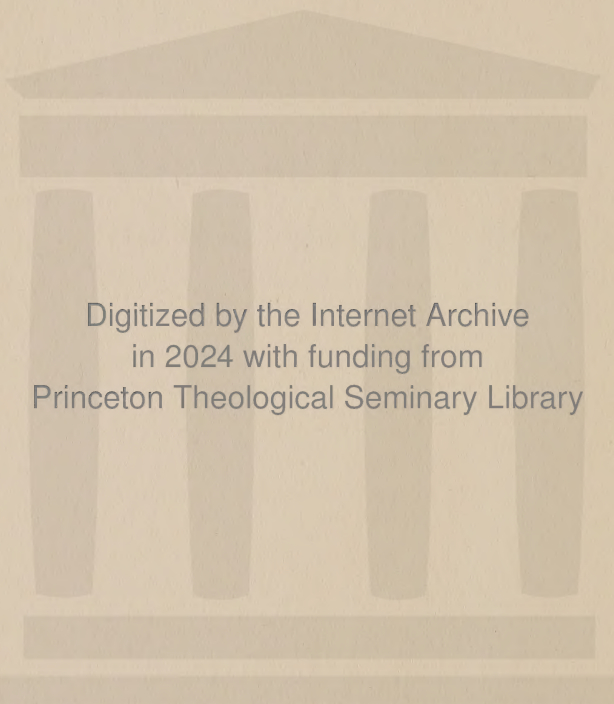


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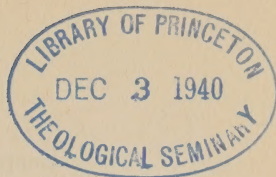
The Life of
St. Andrew Bobola



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ST. ANDREW BOBOLA



The Life of Saint Andrew Bobola

of the Society of Jesus, Martyr

by

LOUIS J. GALLAGHER, S. J.

and

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*From the Italian of Cesare Moreschini
Adapted and Augmented*

A PHILOMATHEIA BOOK

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INTRODUCTION

AS THE saints, like other heroes, have popular periods when they are best known and most highly venerated, so some of them who were universally honored at one time are today remembered by little more than a mention in liturgical books. The splendor of their heroism remains unchanged in the calendar of the Church, but the march of history brings new saints into view and their appearance absorbs the popular interest for the time. The greater and less degrees of veneration for the saints on the part of the faithful is somewhat similar to the general method of bestowing honors upon other historical characters. With the martyrs, however, it is different. They seem to constitute a class-exception to the procedure, because their sanctity has no need of reference to time or to environment, to their labors, or to the chronicle of their lives. There is an everlasting and a definitely concentrated light cast upon them because their holiness rests upon their final heroism, which is not connected with this or that particular virtue but with their complete and ultimate sacrifice. Their lives are indelibly written in the red of their own very life stream.

The life of a saint is not only the story of a man, it is also the recital of the designs of God working in that man. One is generally prompted in writing the biography of a saint to search very carefully into the details of his life, in order to

gather as much data as possible in testimony of his faith and in the light of his faith to interpret his heroic acts and to sound the depths of the mystery of his transcending love. The lives of some of the saints who lived in the twilight of the first Christian centuries have been handed down to us in minute detail, while comparatively little is known of others who lived very close to our own age and time. Saint Andrew Bobola is one of the latter class. It would practically sum up the story of his whole earthly voyage to say that he entered the Society of Jesus at an early age, lived faithfully therein according to the rules of the Order, was sent as a missionary to the schismatics of eastern Poland and was put to death because he was a priest and an Apostle of Catholicism.

Saint Andrew was not a convert or one who returned to the faith. Throughout his life there is noted no sign of violent reactions, no emotional crises and no uncertain hesitations. He never experienced the dismay and the alarm of one accustomed to the meaner things of life but always longing for the higher beauties of the faith. His human experiences and the manifestations of his spirit were peaceful and serene. He had a keen appreciation of the spiritual from his very early youth. Up to the time of his martyrdom, his life appears to be the life of a holy and an exemplary religious who conquered in the struggle against self and his death was an ultimate triumph. He went forth to receive his crown, ripe in years, strengthened with virtue and with a full appreciation of its cost and its value.

Of his martyrdom and of the miracles which accompanied and followed it we have abundant knowledge. The slow, refined and horrible torture which he suffered at the hands of the schismatic Cossacks was described by the Congregation of Sacred Rites in the following terrifying but admirable words: "Scarcely ever, in fact we might say never, was so cruel a martyrdom reviewed by this Congregation."

The miracles verified and attributed to the intercession of the martyr may be counted by the hundreds and he was looked upon as a wonder-worker from the very earliest days in which he was venerated. His whole life after death is one astounding story of miracles and the fascination of its narrative, growing out of his sudden rise from obscurity to the splendor of a glorious crown, is increased by the attractive circumstances of his beatification and turns to wonder in the extraordinary account of his uncorrupted body.

Andrew Bobola was born during that golden period when his nation was at the height of its power and glory and when its king ruled a territory measuring twice the extent of present day Poland. He reached the fullness of his apostolate when the wars against Sweden, Russia and the Cossacks had been torturing his country with varying misfortunes over a period of forty years. During those tumultuous times, cities, libraries and archives were destroyed and with them, historical records of the period which can never be replaced. Very little is known of the Saint's early years or of his work as professor, superior, or missionary. He was one

of the many of his day, whose families, though honored with the title of nobility, were neither rich nor celebrated, one of the many of that time, chosen for the priesthood, and with it for martyrdom. With him, and in the same scourge to which he fell a victim, there were many more than were recorded who made the same supreme sacrifice for the same exalted cause.

After the short-lived glory which surrounded his martyrdom, the exceptional ferocity of which terrified even those sadly accustomed to such torture, the body of the martyr was left almost unhonored in a subterranean compartment in the church of the Jesuits in Pinsk. He was just another of the numerous priests who were buried there. However, in 1702, after two extraordinary apparitions of the Saint, in which he requested a separate place of burial, his body was found uncorrupted, with the wounds upon it fresh and its members perfectly flexible. That was almost half a century after his martyrdom. Miracles began to occur immediately after this unusual discovery; instantaneous cures and even resurrections from the dead, and his torn body, the instrument of glory and the vehicle of grace, became surrounded with the supernatural. The search for documents and proofs, which began fifty years after his death in 1657, did not cease after the partition of Poland among the Germans and the Russians. At that time, the City of Pinsk, the center of the Saint's affections was being harassed by the schismatics. The Catholic faith was being subjected to persecution and the tomb of the

martyr was given over to Orthodox monks. After infinite changes of fortune, the cause for his canonization, begun under Clement XI., reached its final step with the recognition of martyrdom for the faith, by Benedict XIV. The suppression of the Society of Jesus halted the investigation for a time but it was taken up again by Leo XII. and finally under Pius IX. Andrew Bobola was beatified. When the Poles prepared to honor the newly Beatified with all the splendor possible, they were prevented from doing so by czarist and schismatic Russia. Every act of solemn homage to the Saint was interpreted by Russian authorities as political hostility, or as religious and patriotic revenge. This opposition was carried to such an extent that the Synod in Moscow ordered the miraculous body, which was being venerated by many of the Orthodox believers, to be destroyed.

It was the liberation of Poland and the return of freedom of worship that gave new life to the search for added proofs of favors and benefits received from Blessed Andrew. The Congregation of Rites discussed and approved new evidence and four more volumes were added to the five already existing of documents prepared for the beatification. The Martyr of Christ was declared a Saint on Easter Sunday in 1938 by the Supreme Pontiff Pius XI. and Andrew Bobola issued forth from obscurity, no longer "one of the many." Poets have honored him. Thirty-five biographies of the Saint have been written, in Latin, Polish, Italian, French, Spanish, Flemish, German and English and multitudes of the faithful who have been favored

through his intercession are still singing his praises. His example and his heroism are a source of inspiration and of encouragement to persecuted Christianity. With his canonization Poland received a new Patron Saint.

CHAPTER I

HIS PLACE IN POLISH HISTORY

SAIN^T ANDREW BOBOLA, Polish Jesuit Missionary, was put to death for the Catholic faith by schismatic Cossacks in eastern Poland on the 16th of May in 1657. The power of Poland at that time extended over one of the largest states in Europe, but changes and struggles were taking place which were gradually bringing about a decline of her power and were finally to result in the division of her territory between Russia, Prussia and Austria in 1795. To trace the causes of the religious war in which Saint Andrew Bobola fell an innocent victim, would mean to delve deeply into the distant origins of Polish political, military and religious history. His extraordinary death marks an epoch in a long and sanguinary religious feud and the remarkable story of his body after death is linked with every major military operation in Poland's warworn story, from the time of his martyrdom to the close of the Russian Revolution that followed upon the World War. However, as the century of circumstances which merited for Poland the title of "The Frontier of Triumphant Christianity" finally created a new Patron Saint for the nation, some mention of their development would seem to be necessary for a better understanding of our hero's life.

Eastern and Western Christianity came face to face on Polish borders almost as soon as the influence of the Church began to make itself felt among the people of eastern and northern Europe. About the middle of the tenth century Miecislav, the ruler of considerable territory bordering on Ruthenia, now called the Ukrain, became a Christian and was officially recognized as a sovereign by the Emperor Otto. Not long afterwards Vladimir of Kiev, the Prince of Ruthenia, embraced Christianity and became a member of the Byzantine Church. Ruthenia was later to become a part of Poland and the causes of future sanguinary religious difficulties were already planted in her allegiance to the Eastern Church. Under Boleslav I. (992-1025) called The Great, because of his conquests which extended the borders of his country from the Elb to the Dnieper, Poland held the balance of power between the Holy Roman Empire and the Cæsars of Byzantium. Western Europe was at the full fervor of her awakening to the culture of the south when Poland was first called upon to fulfill her historic task as the Outpost of Christianity. Her chief endeavor at that period was in resistance to the Tartar hordes that had already subjugated Russia and were threatening the very heart of Europe. King Henry the Pious fell at Lignicia in 1241, where Poles and Germans were massacred in great numbers but where their combined forces succeeded in breaking the onrush of the Mongolian hordes.

With the repulse of the Tartars, Poland turned her attention to the annexation of the neighboring

Ruthenian Provinces. The Ruriks had ruled well in Ruthenia, but with the decadence of Kiev and its conquest by the Tartars, internal strife arose among the Princes, and Poland was called upon for intervention. Daniel, Prince of Halicz and Volinia, turned to Pope Innocent IV. requesting religious reunion and a royal crown. Just at that time, a Lithuanian Prince of the northeast province was converted to Catholicism and added to his territory certain Ruthenian lands which had been brought back to the Church by Polish missionaries. This definitely closed Poland to Tartar expansion on her southeast boundary. Finally, the rich Ruthenian Provinces of Halicz and Volinia were added to the Polish crown by Casimir the Great, who also took the first effective steps for political and religious collaboration with Lithuania. The union of these great states was really brought about by Hedwig, the daughter of Louis of Hungary and the heir to the throne of the ancient Miecislav. It was through her persuasion that her husband, the Grand Duke of Lithuania, promised to unite his vast kingdom to the Polish crown and to convert his people to Christianity. Hedwig died in the odor of sanctity in 1399, and is known as the Foundress of the Polish-Lithuanian Union, which for centuries following was productive of innumerable benefits besides those of a political nature.

At the Council of Constance in 1416 a Ruthenian delegation, presided over by the Orthodox Bishop of Kiev, offered to Pope Martin V. whose election had promised the end of the Western Schism, the possibility of composing their diffi-

culties with the Roman Church and thus of also ending the Eastern Schism. In reality the eastern schism had already been ended at the Council of Florence but unfortunately only in writing.

While the Turkish hordes were threatening Byzantium, the Balkans and Hungary, the twenty year old Ladislav, of the Jagelloni dynasty, King of the Poles and the Magyars, was endeavoring with all the spiritual energy of a Crusader to oppose their progress, only to meet with a glorious death at Varna on the Black Sea in 1444. Casimir, his successor, ruled contemporaneously in Bohemia and in Hungary as well as in the Polish-Lithuanian Federation. The vast territory stretching from Moscow to the Adriatic, formed a great obstacle to the expansion of the infidel but it was soon to become the scene of the fierce internal religious struggle resulting from the differences between the Eastern and Western Churches. It was just at this epoch that the western adversaries of Poland, especially the Hapsburgs of Austria, began to join hands with Russia against her. Moscow had become the spiritual heir of Byzantium which had fallen into the hands of the Turks in 1453. It was soon to become the directive center and the high protector of the Schism, with full power over all of Russia and bent upon annexing the neighboring districts of the Grand Duchy of Lithuania.

Sigismund-Augustus died without issue in 1572 and a period of great internal dissension followed among the Polish nobility. To these dynastic difficulties were added others which were religious but no less serious. Protestantism was

making great headway, the schismatics were growing more numerous and the power of the Turks was becoming more of a real threat. Catholic Poland was almost surrounded by dissenters; on the north by Sweden, Brandenburg and eastern Prussia, countries almost totally Lutheran; on the east by Russia and Cossack Ukrainia, which though dependent upon Poland was completely schismatic; on the south by the Mussulman and Tartar hordes. The only bordering Catholic country was Austria and she was distrusted because of her expansionist policies. In the ten years between 1576 and 1586 King Stephen restored at least a semblance of the old military glory of the Poles. Stephen was followed by Sigismund, son of the King of Sweden, who though he did not succeed in his plans to join Sweden to the Polish crown, did succeed, by beginning a war which lasted for sixty years, in uniting the schismatic Ruthenian Provinces with Rome. This separated them from the authority of Byzantium and of Moscow. Out of this reunion grew the struggle in which Saint Andrew Bobola met his death, and the story of his life would be quite incomplete without some mention of the efforts made to establish the reunion of the Churches, with which his whole career was so intimately entwined.

Ruthenia or Ukrainia, the land of the early labors of Saints Cyril and Methodius, did not follow the example of the Greeks when the Patriarch of Byzantium, Michael Caerularius, rebelled against the See of Peter and separated from Rome. The Bishop of Kiev, the capital of Ruthenia, remained

faithful to the authority of the Supreme Pontiff as did some of his successors. Many of the Ruthenian bishops, on the contrary, believing that the power of Rome was weakening and at the same time witnessing the growth of the Byzantium Kingdom, were drawn into the Schismatic Church, which held out to them a liturgy and a hierarchy similar to their own. Innocent the Third had made various attempts to bring Ruthenia back to the fold after the taking of Constantinople by the Crusaders. This much-disputed country actually came under the influence of the schism when the union of the Greek Church with that of Rome was effected at the Council of Florence in 1439, but this union was incomplete from the very beginning and did not last. When Isador, the Bishop of Kiev, was made Cardinal and Patriarch of Constantinople by Pope Eugene the Fourth, he encountered great difficulty in making the power of the Church felt in Ruthenia because of the ignorance and insubordination of the lower clergy. In 1451 Isador turned to Moscow for assistance with the result that he was cast into prison and the Patriarch of Moscow assumed authority over the See of Kiev. This made it apparent that Moscow intended to claim authority over all the schismatics of Byzantium and the movement which followed in that direction was abetted by the Princes of Moscow and favored by the servility of the schismatic clergy. It reached its full climax after 1453 when Byzantium, known as the second Rome, was captured by the Turks. At the same time that Ivan III. was attempting this audacious substitution, which would have given to

Moscow the illegal title of the Third Rome and enabled Ivan to govern schismatic Ruthenia, a new and a livelier desire for reunion with Rome became manifest on the part of the better educated clergy. This new spirit was only to embitter the religious struggle that was to follow. The convocation of Bishops at Brest-Litovsk in 1596 was supported by King Sigismund and by the Ruthenian Prince Ostrogski. Its most important acts were a general agreement to recognize the Bishop of Rome as Head of the Church and to accept the conditions of the reunion; namely, the retention of the liturgy, the rites, the ancient Slavic language in sacred functions, the acceptance of the Gregorian Calendar and the admission of Bishops to the Polish Senate. But the schism was again proclaimed by Ostrogski and by many of the Ruthenian Bishops, and the Ruthenian Church was plunged into the difficulty of keeping a balance between the independent Patriarchate of Moscow, subject to the Czar, and that of Constantinople, subject to the Sultan. Both of these ecclesiastical sees were only political instruments in the hands of their respective protectors. Out of these conditions there grew a bitter and a determined struggle in every Ruthenian diocese, with two Bishops presiding, excommunicating each other in turn and disputing the ownership of church property as well as authority over the faithful.

Such religious dissension had violent repercussions in the heart of Catholic Poland where all those who, for political or religious reasons, did not share the politics of the King or the sympathies of

the Catholic clergy, opposed the reunion and took sides with the schismatics. It soon became evident that a violent religious combat was about to begin over the union of the Eastern and the Western Churches. After long and vain attempts to abolish the union by legal means, the opposing factions took to armed rebellion. The tocsin of war was enough to arouse the dreaded Cossacks and they organized themselves into crusading allies of the Schism to massacre Catholic Poles and to murder Catholic missionaries.

From the end of the fifteenth century to the middle of the seventeenth there flourished in the eastern part of Poland, known as Ukrainia, cities and villages fortified for protection against the invasion of the Asiatic nomads, particularly the Tartars. Attempts had been made to render the outlying regions beyond the falls of the Dnieper suitable for cultivation but the continual incursions of the Tartars made such work impossible. As a result, the steppes between the Dnieper and the Don were gradually populated by an armed people asserting their complete liberty, refusing to be subject to any law and living off the land by hunting, fishing and foraging. These primitive tribes were enemies or allies of the Tartars as occasion required, fought with great craftiness, indulged in betrayals, in ambushes or in sudden assaults, as their advantage demanded, and they were notorious for their cruel atrocities. A strange mixture of various races, this exceptional horde was made up of Ruthenians, Magyars, Tartars, Poles, Moldavians and others, and were called Cossacks, or warriors

of the saddle. Farther to the east there were other bands of so-called Cossacks formed from peasants who had fled from the oppression of Moscow. With no faith and no country of their own the Cossacks in general led a savage life of primitive liberty, filled with adventure, and always in danger of sudden termination. Many of them were escaped slaves who would have been put to death under torture if apprehended, and their military leaders, or Atamans, were frequently nobles who had rebelled against authority. In time of peace there was no such thing as discipline or civil law and each one provided for himself and his family as best he could by hunting or fishing or by tilling the soil. Probably the most prolific source of revenue at such times was the destruction of Tartar caravans that happened to cross their territory. In time of war, however, it was quite different. In defense against Mongolian invasion or in great military expeditions of revenge, there was iron discipline and blind obedience to military leaders who had power of life and death over every warrior.

This picture of the Cossacks, sketched as it is from historic writings, does not agree with the heroic accounts met with in the Russian novels of the nineteenth century and generally accepted as a genuine picture of Cossack life. A masterpiece such as the "Taras Bul'ba" of Gogol is more than sufficient to idealize the band of thieves, who lived and died in the saddle, and is quite enough to make an epic of their lives. Their name is of the tempest and the whirlwind, though the reputed fear in which Napoleon's soldiers held these warriors has

proven to be only a fable. In reality, the glory of the Cossacks is reduced to but paltry proportions and no one now marvels at the definition of Cossack given by King Sigismund, "*faex hominum ex variarum gentium latronibus collecta*," which in less inscriptional language reads "the dregs of humanity mingled with bandits of every kind." One can readily understand why Poland sought to subjugate these lawless and destructive bands who were so troublesome on her borders. Under Polish power they would form the best kind of bulwark against the threatening Tartar and Islamic hordes, but Poland was not the only power interested in the Cossacks. The Sultan was thinking of driving toward the heart of Europe and the Czar of reaching out to the sea and they knew the value of Cossack allies as well as, if not better than, Poland. Toward the middle of the sixteenth century, after a hundred years of struggle, Poland did succeed in forming one Cossack army as a border guard but at that time most of the Cossack hordes were formed into military confederations and were living in entrenched camps called *Sicz*. They were still a rebellious element over which Poland never succeeded in gaining control.

These dreaded warriors were drawn into the conflict between the Eastern and Western Churches by the politico-religious propaganda of the schismatic Patriarch of Constantinople, who willingly acceded to the insistent and pressing desires of the Sultan to act against Catholic Poland. It was in one of the many punitive expeditions of the Cossacks against the Uniates that Saint Josephat

of the Order of Saint Basil was killed at Vitebsk in 1623. The anti-Polish policy, which united the Turks and the Patriarch Theofane of Constantinople, was slow in bearing fruit because King Ladislav IV., son of Sigismund III., was more tolerant in matters of religion than his father. His general policy of tolerance extended even to the Cossacks by whom he was held in such high esteem that he almost succeeded in attracting them to the idea of waging a war against the Turks. The Polish nobility, however, were strongly opposed to any sort of alliance with the Cossacks. They preferred rather to exterminate them and finally their opposition culminated in the edict of 1638, depriving all Cossacks, friendly and unfriendly, of their military autonomy. The result of this edict was a great increase of their already bitter enmity against Poland and against the Polish-Lithuanian Union and it took but little persuasion to enlist their forces in a religious war of vindication.

About ten years after the announcement of the famous edict the Cossacks broke out in open revolt against the Polish nobility and here we first come upon the famous name of Bogdan Chmielnicki, a name which is to appear again two centuries later, but in a very different capacity, in the beatification of Andrew Bobola. As a Cossack military leader and still faithful to the King, he was grievously offended by a certain Polish noble and decided to captain a great revolt. Departing for the Crimea, which was Tartar territory and subject to the Sultan, he left his son there as a hostage and marched against Poland at the head

of a large army of Tartars and Cossacks. His first few months of warring were successful, until John Cardinal Casimir was elected King of Poland after the death of his brother Ladislav. The new King came to an understanding with the Cossacks but the Sultan, seeing danger in this combination, induced the Patriarch of Jerusalem to come to Kiev for the purpose of inviting Chmielnicki to a new Holy War against Catholic Poland. The invitation was accepted. The Ataman was triumphantly received at Kiev, and the Patriarch styled him Prince of the Ruthenians and worthy to stand at the side of the Emperor Constantine. Under the patronage of the Sultan and with the added title of Prince and Guardian of the Porte, the Cossack leader opened a war which lasted for six years and was to terminate in the year of his death and of the death of the hitherto unknown Jesuit missionary, Andrew Bobola. In November of 1653 he found a more flattering protector in the Czar of Russia and Chmielnicki placed himself and the territory of Ukrainia under the high authority of Moscow. This gave the Czar a pretext for attacking Poland, already weakened by internal disorders, and he immediately seized upon Kiev with the whole of Ukrainia and upon Lithuania with the strong city of Vilna which was thoroughly sacked in 1655. Meanwhile, certain rebellious Polish nobles invited the aid of the King of Sweden, Charles Augustus X., calling him the Protector of Poland. The Elector Frederick William of Brandenburg and the Prince of Transylvania added their attacks and in September 1655, Warsaw, and then

Cracow, yielded to the assaults of the combined enemies and the Polish King was obliged to take refuge in Silesia. The nation seemed almost lost. The struggle with the Cossacks was to continue until 1681 and during all that time the power of the Czar was predominant, if not wholly triumphant. Perhaps the most tragic and sanguinary of all these devastating encounters was that which lasted from 1651 to 1657 during the invasion of the Turks, Swedes, Muscovites and Transylvanians. It was during this stormy period that the tragedy of Saint Andrew Bobola was enacted. Terror and brigandage were considered justified by hatred for Catholics and particularly for the Jesuits who had made so many conversions through missions to the parts occupied by the schismatics. Andrew Bobola was one of these missionaries. In some parts, the Cossacks were seeking exclusively for priests and Catholic nobles and when they found them, death came slowly, accompanied by the most atrocious sufferings. Churches, cloisters and sanctuaries were sacked and devastated, but many of the priests remained at their posts to comfort the persecuted people with the sacraments, and by their example to strengthen them in their faith endangered by the threats of the invaders. Martyrs fell by tens and by hundreds and the names of the multitudes who were caught in the whirlwind of the war were beyond recording, save in the book of Heaven. Here, as in all such historic incidents of wholesale persecution, it would seem as though Divine Providence wished to preserve the names of some of the heroic victims as examples for future

generations. Out of this particular catastrophe we have the name of Saint Andrew Bobola of the Society of Jesus, martyred on May the 16th, 1657.

CHAPTER II.

THE SAINT IN HIS FAMILY AND IN THE JESUIT COLLEGE

WHEN ALL of Silesia was a Polish Province, the little town of Sychowa, now called Arnoldshof, was the seat of a flourishing ducal estate close to a celebrated Cistercian Abbey. Here, in the thirteenth century, the name of Bobola first appears and according to historians of the time it was the name of the leading Leliva branch of the noble family of Bobola. The head of the house of Bobola at that time must have been one of the freed subjects of Duke Henry-the-Bearded, who made over the village of Sychowa as a gift to the Cistercians in 1223. As free farmers on the ducal lands, their only obligation would be to lend money and to tender military service. It is probable that the coat of arms of nobility of the ancestors of the saint was acquired through military valor as was the case in many families. From documents of the times one learns that the family which already possessed an agricultural colony before 1239, received the coat of arms from the warlike Duke Henry. If the first Bobolas were adventurous and ready to fight they must have been dear to the Duke who was continually engaged in war. As to their readiness to fight, it appears that in 1239, four Bobola brothers had to appear before Henry II., the

Pious, accused of leading the lives of German robber-barons, and charged with armed assault on the public highways, robbery and group murders, and as a result they were condemned to capital punishment. To save them from death the family was forced to sell its land holdings and thereby lost its patrimony forever.

It may have been at that time that they abandoned Silesia but they reappeared again a century later in Little Poland of which the capital was Cracow, where they occupied positions of trust at court. Nicholas, the head of the family, was cup-bearer to three monarchs.

In the 15th, 16th, and 17th centuries many Bobolas of the Leliva branch settled in various parts of Poland. They were all moderately well-to-do but rarely called to very high positions in the State. The most illustrious and richest was Andrew, the uncle of the saint, who as King's Chamberlain must have had considerable influence at the court. He was celebrated for his political sagacity and for his numerous benefactions.

In a family of such varying fortune it is not at all surprising to find some who did not distinguish themselves in too flattering a sense. In 1521 Jaroslav, who was somewhat of a free lance, and Girolamo, evidently another black sheep, committed an act of armed robbery on the royal bridge which crossed the San, near Przemyśl, killing one person and wounding the sentinel of the bridge. Through powerful political influence they escaped a sentence of death. A few years later Jaroslav was exiled for another homicide but Girolamo turned his

exuberant spirit to warlike undertakings and on several occasions was awarded with honors for bravery in battle. This pair were worthy heirs of the robber-knights of the ancient Bobolas. Even though one may not place too much weight in the principles of atavism, it may be safely said that if certain episodes attest the inheritance of a temperament rich in the aggressiveness which can produce bandits, this same temperament can also be made to produce soldiers and apostles. Courage of different kinds has saved many a name from oblivion. These few were exceptions to the general run of the Bobolas, as the family over all had the reputation of being faithful and loyal citizens. When it was necessary they did not hesitate to shed their blood for their country, as did Albert Bobola of Piaski, who fell in view of his king at Smolensk in 1611, and Sigismund Bobola, also of Piaski, who gave up his young life on the field of glory under the walls of Vienna, in 1683. This illustrious family was also noted for its devotion to the Catholic cause and as being among the most uncompromising and irreconcilable opponents to Protestant heresy. They were fervent and beneficent in their religious life and many of them were known to have given generously to the poor and to educational institutions. The Chamberlain, Andrew Bobola, at his own expense, sent the young James Zadzie, afterwards Bishop of Cracow and Grand Chancellor of the Crown, to study in Paris and Rome. In 1615 the same Andrew donated large sums of money to a hospital for the poor, founded at Grojec by his friend

Skarga, and afterwards endowed it with a fixed income. James Bobola, who died in 1636, had the church of his parish restored at his own expense and added to it the campanile and the parish house with all the necessary furnishings. He also donated a large revenue and one of his houses to a boarding-school connected with the College of Sandomierz. In the seventeenth century, to be openly and intensely Catholic, to resist the oncoming of the Protestant revival surging from the Lutheran west and the Calvinist south, meant to be friends and collaborators of the Society of Jesus, which had been fighting a battle against heresy and schism in Poland since 1564. On this singular front of Catholic action the Bobola family was preeminent.

A few years after its formation, the Society of Jesus was called upon by many Polish Bishops to establish institutions and to direct colleges. First among them was the celebrated Cardinal Hosius, legate of the Holy See at the Council of Trent, who in 1565 placed the church and the schools of Brunsberg in the hands of the Jesuits. Shortly afterwards, King Sigismund Augustus founded a college at Vilna which was soon raised to the status of a university and entrusted it to the care of the Society. Sigismund had called the Fathers to restore the faith and to stem the flood of error and they were so successful that soon every state in the common Republic of Poland and Lithuania wished to have a college and a church directed by the Jesuits.

Abundant evidence has come down to us of

the cordial relations existing between the Society of Jesus and the Bobola family, and a few instances taken from Poplatek will suffice to confirm it. Christopher Bobola and his wife Elizabeth, grandparents of the saint, continually gave the hospitality of their home to priests who were passing through the city. Andrew, the royal Chamberlain, founded and maintained a Jesuit house for professed religious near the Church of Saint Barbara in Cracow, and assisted financially in the founding of a similar house at Warsaw. He also contributed to a college at Krosno and to the reconstruction of a Jesuit novitiate at Vilna which was destroyed by fire. James Bobola gave a large sum of money to found a boarding-school of twelve noblemen of impoverished families in the College of Sandomierz, which was conducted by the Society of Jesus. Andrew Bobola, the uncle of the martyr, also endowed this college and when he felt himself near death, he expressed a desire to be transported to his college, as he called it, and to die in the arms of the religious whom he looked upon as his special wards. Another Bobola, Canon Gaspare, left all his property to the poor and asked to be buried simply and without ceremony. He had repeatedly increased his contributions to the Professed House at Cracow and had built a rich chapel in honor of Saint Ignatius in the Church of Saint Peter. It may be taken for granted that many of the Bobola family studied in the Jesuit schools and these donations were probably an expression of gratitude for the education received in the colleges of the Society. It is certain that two of them studied in the

University of Vilna, John toward the end of the sixteenth century, and Christopher in the early part of the seventeenth. They were both recorded as being active members of the Sodality of Mary. Long before they became inseparably united in the history of the Church in Poland, there were close ties binding the names of the Bobola family and of the Society of Jesus. In 1607 Sebastian Bobola, a cousin of the saint, became a Jesuit, completed his studies at Rome, was made a superior and became an indefatigable apostle of the faith in Poland. He wrote several excellent spiritual works and displayed the patience of a hero in supporting the long and painful sickness from which he died.

Andrew Bobola, the future martyr, entered the Society of Jesus in 1611. Where, when, and of whom the saint was born are questions of great concern to all those who have made a study of his life. Poplatek, who is an authority on the matter, lists the hypotheses and disputed points and seeks to draw satisfactory conclusions. He accepts as most reliable the conclusion of the Bolandist De Buck, relative to relationships; namely, that Andrew was the son of Nicholas Bobola and a cousin of the Canon Gaspare and of the Jesuit Sebastian. According to the same authority he was also a nephew of the Royal Chamberlain Andrew and a brother of Albert, Chamberlain at Przemyśl. The name of Andrew's mother and her place of birth are not known and her gentle character, judged from that of her sainted son, as well as her identity, will probably remain for all time wrapped in obscurity. We have sufficient evidence to discard the

tradition that the saint was born in Pinsk and we may assume with some certainty that he was born in Little Poland, that is, in one of the Palatinates of which it was composed—Cracow, Sandomierz or Lublino. Even in this, however, one can not be too definite, because the name of the original property of Nicholas Bobola lacks the necessary foundation of proof. The question itself is not of capital importance. The year of his birth may be determined from the records of his life. In the Triennial Catalogue of the Jesuit House in Bobruisk, prepared in August, 1633, the future saint wrote: "The priest Andrew Bobola of Little Poland, forty-one years of age." This means that at that time he was already forty-one years old and that he would be forty-two in the following November. Catalogues of 1628, 1645, and 1649 confirm this conclusion.

As to the date of his birth, it was probably the thirtieth of November, the feast of St. Andrew. It is likewise probable that, following the widespread Catholic custom, he was given the name of the Saint on whose day he was born. The lack of historical data on Andrew's early childhood prevents the biographer from working on solid ground and in writing the story of a saint one must be guarded against the tendency of finding everything beautiful and serene, even if there is no proof of it. Particularly in writing the life of a martyr is it the duty of the biographer to relate the life preceding the great act of love just as he finds it. The martyrdom itself is sufficient to give light and understanding to whatever may be missing. Certain it is that the

final act of sacrifice does not occur suddenly but neither does it require that all preceding acts should be heroic. Where detailed evidence is lacking certain things in the life will supply foundation for careful deductions, and one can not deny them the value which they merit. Relative to this particular life, two things may be cited as being beyond dispute; namely, that Andrew was born and reared in an environment of settled Catholic convictions with no trace of heresy and that his family was accustomed to aid the Church and the poor. From their general expressions of faith, his parents evidently considered service to God as a high honor in whatever manner it might be rendered and with them, as in other devout and distinguished families, a religious vocation was probably looked upon as a special blessing from heaven. The holy life of Andrew's grandmother, Elizabeth Wielopolska, who died in her nineties in an odor of sanctity, and that of his generous uncle, the Chamberlain of the court, who was also very saintly, might help to explain the vocations of Sebastian and of our hero. This is particularly true of the life of his grandmother. The prestige of her name and of her age, strengthened by her exceptional virtue, must have had a great, if not a decisive influence on the principles and the policies of her family over a long period of time. Of Andrew's mother we know practically nothing for certain and yet she may have been the most influential and the most effective teacher the boy ever had. What we know of the grandmother, however, permits us to think that her influence on



FAREWELL TO HIS SAINTLY GRANDMOTHER



BEGGING ALMS ON THE NOVICE PILGRIMAGE

the grandson, whom she saw dressed in the religious habit before she died, had more than a little to do with his choice of a state in life.

In 1615 a Polish author wrote: "The early Bobola family, without any exception was the only family of the Polish nobility which did not permit heresy to cross its threshold."¹ Sometime earlier, the Italian writer, Bembo, desiring to trace the portrait of a true Christian gentleman, selected a Bobola.² Another authority, Poplatek, affirms that the parents of Andrew "distinguished themselves by the integrity of their lives and by their devotion to the faith and that they educated their son in the same spirit." Lacking definite knowledge of the childhood of the saint, we can be quite certain of the Christian fervor of his life from the environment in which he lived. The Polish nobility constituted a very bulwark of the Catholic faith during that period and history affords us a considerable insight into the kind of education given to the children of noble Catholic families; an education inspired with genuine patriotism and with the purest ideas of loyalty to the faith. The ancient family of the Bobolas was renowned and proverbial for its Catholic spirit and for its patriotic loyalty to a long line of Christian Kings. Naturally, this spirit, plus a native culture, permeated the education of the children. By example, as well as by early formation of character, which

1 Cichocius Gaspar. "Allocutionum Osiecensium." Cracow, 1615, p. 151.

2 Olivaint. "Notice Historique sur Le B. Andre Bobola." 1854, p. 5.

accustomed them to sincerity of action and to a fine sense of honor, there was developed in them a realization of responsibility and a deep appreciation of an inherited faith, for both of which they became celebrated in Polish history.

It was probably in 1606 that Andrew began his studies under the Jesuits and probably also in the Academy of Vilna where his cousins were educated. The education dominant in Polish Academies at that time was fundamentally the civilization of the Renaissance which had been rapidly assimilated in its most universal and Christian aspects by the Polish nobility and diffused throughout the country in its broadest and most accessible sense by the Jesuits. The pedagogical initiative of Vittorino da Feltre, the saintly and humanistic teacher who directed the rich but unruly flow of the new learning into the channels of systematic and scholarly study, was accepted, amplified and regulated by Saint Ignatius. To this the Founder of the Society of Jesus added his knowledge of the Latin culture of Spain and of France, for the triumph of Rome and this he accomplished without abandoning educational traditions. The humanistic school of the Jesuits was a new method for new times; a method of slow but sure apologetics. Divining the excellent modernity of the humanistic apostolate, Ignatius wished to convert the world on the plane in which the world was attempting to oppose the Church in the name of culture. His work had the merit of original genius but it was by no means arbitrary.

At fifteen or sixteen years of age Andrew

Bobola was healthy, robust and impetuous, with an open, generous and ardent nature. He was just at the age of adolescence, and living in a world of fluctuating and of colorful sentiment, when he had to decide definitely between God and the world. His choice, however, is better explained by his mode of living than by his age. It happens at times, that boys, even good boys, have a kind of repugnance for their companions who show themselves to have an ascetic leaning and who are noticeably accustomed to little renunciations in preparation for greater victories. They experience a sort of distaste on beholding such conduct, a kind of dislike for sacrifice. There were many students at Vilna but actual records tell us of only one intimate friendship formed by Andrew during his school days. This was with a certain Borowicz, who afterwards joined the Benedictines and as a very old man was appointed Superior of the Order in the same city of Pinsk that witnessed the last apostolic labors of his friend Andrew. From this friendship there may have developed in their kindred souls a desire for a wider and a more open horizon than that of the school. Crowned as it was by two religious vocations it seems to have lighted up the flames of their similar ambitions and it throws considerable light upon the cordiality of our austere soldier of God.

The curriculum of studies which Andrew followed was that common to the schools of the Society of Jesus at the time. It included five years of Greek and Latin grammar and syntax, the study of arithmetic, of religion, and the reading of the

classical poets and historians. It contained also the study of classical antiquity, of style, and of oratory, which was considered to be the highest aid to the humanistic studies because of its creative activity. From the knowledge obtained in these five years of study, together with the indirect advantages, so generally not recognized by students, Andrew retained some practical advantages of capital importance. For example, in later life as a missionary in Pinsk, when he found himself at odds with the schismatic priests and monks on dogmatic questions, his knowledge of Greek was of the highest service to him in discussing the writings of the Fathers of the Greek Church. These discussions added to the fame of his virtue and the fascination of his eloquence brought forth large numbers of converts. It was probably at that time of his mission career that he made his great progress in oratory, in which he was later to acquire a distinguished reputation. In addition to this purely intellectual preparation, the schools of the Society taught their pupils above all else to be loyal and understanding Christians. Besides a systematic study of religious problems and of the doctrine of the Catholic Church they were also urged to frequent the sacraments and to attend religious exercises and common prayer. The only direct knowledge we have of particular facts of the early life of the Saint are contained in the distant echoes of the praises bestowed upon his former school companion by Father Borowicz. This has come down to us through the testimony of John Abramawicz, who was seventy-five years old when

he testified that Andrew Bobola was, "a devout young man, very zealous and of exemplary conduct." These facts were given to him more than sixty years before, when he was a student in Pinsk, by those who knew Andrew and chiefly, as he himself declared, by the Reverend Father Borowicz, Prior of the Order of Saint Benedict, who lived in the same community with the servant of God during his early years. In addition to this oral testimony, we have a very important indication of the student's development during this period, in which his religious vocation matured. This suggestion is quite sufficient to explain the entire youth of the Saint and to give us a unique guarantee of his gifts and of his virtues. At the end of the five year period of study he was admitted at his own request, without restrictions, into the Society of Jesus, which demands many and particular qualifications of those who wish to enter its ranks. The indirect testimony of the Benedictine Borowicz on the religious piety and the rectitude of Andrew's life helps to confirm us in our deductions. It does not, however, add any new light to the halo surrounding the youth, when on the thirty-first of July, 1611, he asked permission of Father Boksza, Provincial of Lithuania, to enter the Society of Jesus, and received it, as Poplatek, his early biographer remarks "without any difficulty." Innocence of life and the habit of prayer undoubtedly lent their propitious influence to the flowering of the boy's vocation and to the courage of correspondence with the grace of God. The significant fact, however, from which his mode of life may be judged, is that

he made the momentous decision at the age of twenty, when life and the world were both very promising. This young man, in whom his superiors were soon to notice a too impulsive temperament, which remained with him until late in life, had all the qualities for, as well as the title to, a brilliant career in the world. After the title of nobility, wealth was a prime condition for position of preferment in the State and it is recorded that Andrew's family was not rich, but influential friends were not lacking when necessary. Worldly honors were undoubtedly strewn along the path of his career but only to be counted in his sacrifice. Like unto his future model in martyrdom, who knew not where to lay his head, he was one for whom the secret of perfect joy lay, not in the pleasant warmth of a well cared for home, nor in human and consoling affections, but rather in true solitude of heart. Andrew's choice was definitely made in favor of a religious life, knowing as he did that it meant complete renunciation of preferments, both lay and clerical, an endless combat of self-conquest and probably greater sacrifice than he realized at the time.

Some of his biographers have remarked that his first difficulties in attaining his ideal were interposed by a member of his family. It is not at all an unusual thing for parents, otherwise well disposed toward religion, when they have to pass a decision on a religious vocation, to maintain that one can be good and still remain in the world. They have been known to argue that at twenty years of age one has had no experience in life and

not knowing what he is leaving behind, might some day find cause to repent. Such objections may do more harm than a violent opposition, because with their so-called good sense, they seek to overcome or to weaken a generous and enthusiastic decision. It is strange what vengeance history takes on these timid objectors. Witness the example of Bernadone, the rich merchant, who perhaps like Andrew's objecting relative, was alarmed at the threatened extinction of the family through religious vocations. Possibly, the objecting relative was desirous of seeing the scion of his race honored with a high position in the State, which would add new splendor to the family name and fame. If they had accomplished their desires with untimely persuasion, who would now remember, after so many centuries, the name of the noble but obscure Francis of Assisi or that of the humble Andrew Bobola of the Leliva coat of arms? It was just this plunge into the uncertain darkness of renunciation that was to create the fame or rather the immortal glory of their own names and of those of their entire families.

If his life in school and daily companionship with his teachers developed his vocation, their example and their friendship probably determined his final decision. On the thirty-first of July, the feast of Saint Ignatius Loyola and the closing day of Andrew's fifth year at the Academy, the Provincial of Lithuania, having examined him in relation to his vocation, and after exposing to him the difficulties which he would have to meet, admitted the future saint into the Novitiate. On

that day Andrew wrote in the register of the house, in his own hand, "I, Andrew Bobola of Little Poland, have been admitted to probation on the last day of July, 1611, happy with the grace of God to fulfill all the obligations that may be placed upon me." Shortly after his entrance, a part of the Novitiate was destroyed by fire and he underwent the first proofs of his candidacy while it was being reconstructed through the generosity of his uncle Andrew. During his period of first probation he studied the rules of the Society and learned how to meditate upon them and to absorb the spirit they contained. On the tenth of August, dressed in the religious habit, and under the auspices of a great martyr, he began the two years of his noviceship.

Perhaps the Blessed Lawrence, more ardent than the fire that consumed him, mysteriously impressed upon the new novice a grateful remembrance of this day as a vague presentiment. The religious garb he was then assuming is pictured in the various ranks of the different orders of saints and this boy's name was eventually to find its way, beside that of Lawrence, into the catalogue of martyrs. Father Olivaint in his Historical Essay on Blessed Andrew Bobola says: "The name of Andrew suited him very well. He did not leave the Novitiate without having the love of the cross in his heart as his Patron Andrew had." This same Father Olivaint, who wrote of the Martyr in 1854, was also destined to shed his blood for the faith at the hands of the Commune in Paris in 1871.

The term of noviceship is not only a period of trial, it is also a school in the general sense of the

term and particularly a school of asceticism. Here Andrew not only learned the technique adapted to the development of his own personality but also studied the manner of making a work of art of his own life within the sphere of sanctity. The rules he had to study were explained and applied by a Master of Novices, a superior who has a very definite and an important influence on the formation of the whole ascetic life of the religious under his charge. Andrew was educated after the Roman method. His Novice Master was Father Lawrence Bartilio, a Pole who was sent to Rome, after his ordination to the priesthood, to study the methods of education and organization practiced in the Roman Novitiate. This teacher, Roman in spirit and in mentality, not only because he was a priest and a Jesuit but also because he had been immersed in a typical environment of the Renaissance and of the Catholic reform, had a very great and a fruitful influence on the spiritual future of Bobola. This fact is important as it affords us a penetrating light in which to study the character of the man from the North, who became a martyr of the Roman faith. The ardent love of Roman Catholicism, already burning in the heart of the young Pole, must have been greatly augmented during his two years of training under the warm but restrained ardor of a teacher who knew the secret of Rome from intimate contact with the center of Catholic religious activities. It has been written that if all poets are not saints, all saints are poets, at least in the youthfulness of their hearts, because sanctity like poetry is a perennial renewal of the interior

youthfulness of the spirit. Ideals of later life are frequently founded upon or grow out of those that were already absorbed in youth. Andrew, martyred in his old age, remained faithful to the cause of Rome which had been interpreted to him in his early religious life by his Novice-Master Lawrence. The moral fiber of Bartilio was capable of inculcating the happy gift of sympathy and the desire of imitation. Master of himself, frank and serene with a touch of cheerfulness in his features, he was outstanding in the attractive trait of being the first to exemplify the doctrines which he taught. During an epidemic in Nieswiez in 1629, when all the students were transferred to Polesia in order to escape the danger, Father Bartilio remained to assist those who were ill. He died in 1635, Provincial of Lithuania, and he was held in such high esteem by the people that they paid him unusual honors at the time of his funeral. In his great humility he once remarked that he considered himself to be worthy of only a number as his true epitaph. Under this capable and exemplary guide, Andrew fulfilled the ordinary and the extraordinary duties of the noviceship with constant enthusiasm, including a long retreat or the practice of the spiritual exercise over a period of thirty days. If he were at all affected by the deep and lordly pride so often attributed to the nobility, he had plenty of opportunity to overcome it by working in the hospitals in Vilna, teaching catechism in the public squares, and especially while making the novitiate pilgrimage during which he was obliged to ask for aid, even from the enemies of the Church and of

the Society, in order to live. All of these trials were calculated to produce the double result of overcoming the reactions of egotism and of firmly fixing the fundamental bases of self-renunciation. Thus by daily application in the most humble domestic duties and in the first steps of the apostolate, the ascetic doctrine was made active and practical. In this way, too, Andrew's personality was developed and formed, making of him a more capable and a more adaptable instrument for the end for which he was being fashioned; namely, the greater honor and glory of God. The Novitiate is not primarily a place of isolation from the world nor is it a period of time set aside for the sole purpose of putting on an armor of virtue. The development of the social qualities so indispensable for the apostolate is advanced by the life which the novices live in common, the principal influences of which are the compelling force of example and the common comfort of charity. One of Andrew's companions in the novitiate, John Prusinowski, fell a victim to this charity while assisting the plague-stricken people of Warsaw in 1625. Admiration for talent has its place here also as well as admiration for virtue. The young poet Matthew Sarbiewski, celebrated and crowned with the Latin name of Sarvievius, and called by Grozius the Horace of Poland, entered the novitiate while Andrew Bobola was still there.

On the completion of the two years of trial Andrew was permitted to pronounce the perpetual vows. We have no definite knowledge of his spiritual progress during these two years, but the

satisfaction expressed by his superiors in permitting him to pronounce religious vows, indicates very clearly that the period of his noviceship must have revealed in him a genuine and promising vocation. On the 31st of July, henceforth to be known to him as his vow-day, he wrote in the Novitiate register, "I, Andrew Bobola, having passed the prescribed examinations, have pronounced the vows of the approved scholastics." Thus he became a member of the Society of Jesus, with vows of poverty, chastity and obedience.

CHAPTER III

STUDENT AND MASTER

ANDREW had completed his humanistic studies before he entered the Jesuit Order and consequently he did not have to repeat the academic courses prescribed by the rules. At the close of his noviceship he was permitted to begin the study of Philosophy in the neighboring college then directed by Father Miklewicz, a man of somewhat the same temperament as Father Bartilio. This was a period of intense application. Under the guidance of Father Marquart, students of the first year studied dialectics and the theory of knowledge to which were added the Organon of Aristotle and commentary thereon.

Father Marquart had a wide reputation as a professor of Philosophy and he was also the confessor of King Sigismund, of the Queen, and of the two royal princes, Ladislav and John Casimir, both future kings. He was, moreover, an excellent worker whom continuous study and teaching did not prevent from being both active and cheerful.

A few days before Christmas of the year 1613, Andrew received Minor Orders in the Cathedral of Vilna. At the examination which preceded the ceremony, Father John Argenti, Father Boksza, the Provincial, and the Rector of the college were

present, in addition to the regular examining board, and the results of the examination were pronounced to be excellent. The second year of philosophical studies began under a new Rector, Father Salpa, Father Miklewicz having become Provincial of Lithuania. The most exacting subjects of this year were the eight books of Physics, besides Mathematics, Geometry, Geography and Astronomy. These latter were probably a relief and a pleasure for students laboring with the speculative studies. The third and most difficult year was spent in the study of Metaphysics, Psychology and Ethics. This third year of Philosophy was a crucial one in Andrew's scientific career. Failure at the end of it would ordinarily close for all time the opportunity to take the higher courses in Theology but it was passed successfully and Bobola was declared ready for advancement. As was the custom in the Society, before beginning the study of Theology he was to have a period of teaching and for this purpose he was sent to the oldest college of the Society in Poland, that of Grunsberg. Here he taught grammar and was a member of the same community as his old professor of Philosophy, Father Marquart, who was Director of the school which at that time counted about three hundred students. That this period favored his cultural growth may be taken for granted and it would not be an arbitrary conjecture to interpret certain signs of the teaching years in favor of his prestige and influence. At the end of the first year in the school, eighteen of his pupils entered various religious Orders and he himself was promoted from teaching

grammar at Grunsberg to a class of syntax in the larger college at Pultusk, where there were about nine hundred students. One of his biographers has remarked that his rare gifts and virtues were a constant source of great good among the students. The college in Pultusk was in fact a school for the aristocracy. Here were educated the sons of the highest dignitaries of the State, who were later to take up important governmental positions. Considering the times and the strategic position of the Church as an influence on Catholic Poland, this college was looked upon as a very important educational center. To furnish a solid Catholic educational background to the sons of the aristocracy, to whom were to be entrusted the character and the life itself of the nation, was to create bonds which held the various parts of the kingdom together. That such bonds were needed was evident from the fact that Poland was becoming more and more disintegrated and shortly afterwards was to undergo dismemberment. It was something more than spreading the Kingdom of God in restive souls, it was efficacious collaboration for the unity and independence of the fatherland.

After a two year period of teaching our young philosopher was sent back to Vilna to begin the study of Theology. In the class-room and in the lecture halls he had experienced an activity calculated to free one from the wear and tear of a long course of academic study. In daily contact with the large student body he probably found plenty of opportunity for the exercise of self-control and for the application of his study of Psychology. Just

at the beginning of the cycle of his new and arduous studies there came to Andrew a longing for the impelling duties of the apostolate, which at times seemed almost to have been put aside. Here, however, he found two masters who, by their intelligence and asceticism, aided him by word and example to broaden his culture and deepen his interior life. Father John Gruzewski was Rector of the house at the time and Father Bartilio, his former Master of Novices, was Spiritual Director of the theologians. From Father Bartilio he undoubtedly learned much that enriched his life and prepared him for the great struggle that was to come. In Father Gruzewski, who was both a student of the schools and a laborer in the vineyard, he had an example of one who had a proper appreciation of the value of intellectual attainments for work among the faithful. In addition to his regular duties and his studies, the Father Rector found time for work in the prisons and the hospitals and among the poor of the surrounding country. He was a man whose way of living was a lesson in itself. Andrew's former instructor in Philosophy, Father Marquart, was also on the Vilna faculty as Professor of Dogmatic Theology. None of his former companions of the Novitiate or of the years during which he studied Philosophy were with him when he was struggling with the subtleties of Theology and with the controversial questions involving difficulties with the Schismatics. He now found time to devote more attention to the difficulties of the Eastern Church, a study which he had begun some years

before, but to continue that special work he found it necessary to learn Hebrew and to take a course in Law. The future saint, who was probably impatient for apostolic work, may have felt the restraint of close application to study. In the examination at the end of the first year, three professors judged his knowledge to be sufficient, but a fourth declared himself to be not at all satisfied. In the examinations at the end of the second year he met with complete success. At the beginning of his third year of Theology several of his former fellow-novices joined him at Vilna after their period of teaching and their presence was, no doubt, an encouragement and a relief in the midst of his intellectual labors. At the termination of the third year Bobola obtained good results in the examinations but not unconditional success. He was declared to be ready to undertake a special or a longer course in Theology, but he was not selected to present a public defense of theological theses. It was during the fourth and last year of his ecclesiastical studies that several events occurred which had a very definite influence upon his future career. Andrew Bobola was ordained priest on the 12th. of March, 1622, by Eustace Wollovicz, Bishop of Vilna, on the very day that Rome was exalting the glory of Saint Ignatius and of Saint Francis Xavier, together with Isadore Agricola, Theresa of Jesus and Saint Philip Neri. Having reached the great goal of his life, he could look forward to contact with the world, to the administration of the sacraments and to winning souls for Christ, but what all this was to cost him was

very probably far from his mind at the time. Father Bobola's final and universal examination in Philosophy and Theology was taken on the 26th. day of July and in it he was not wholly successful. Decidedly, he was not destined for the career of a Professor of Theology. A different field awaited him; one in which he could apply his store of theological knowledge and in which he was eventually to become an outstanding example of the theological virtues. It was shortly before this final examination that he declined an opportunity to be transferred from the Lithuanian to the Polish Province of the Society of Jesus. He was evidently bent upon making a sacrifice and of depriving himself of the joy of being near to his family and his relatives. Andrew's parents had asked General Mutius Vitelleschi to agree to the transfer and they were granted their request. The Father General wrote to Albert, Court official at Przemyśl and Father Andrew's brother, saying: "I do not need to reflect on this matter, nor to hesitate in making the decision you ask of me. As soon as I received your Lordship's letter, I wrote to the Provincial of Lithuania inviting him, if there should be no serious impediment, to send our brother Andrew Bobola with the greatest promptness possible to the Province of Poland. To the Polish Provincial I recommended that he be received with open arms."

It is clear, as Poplatek thinks, that since his superiors were favorable to the transfer, it must have been Andrew himself who opposed it. Mindful of the commandment to leave father, mother and brothers, he willingly condemned himself to

perpetual exile from his dear ones. Or was it, perhaps, an obscure presentiment which presented itself to him to remain bound to the land which was to see his martyrdom?

After ordination to the priesthood, the priests of the Society of Jesus return for another year of study and of ascetic practice known as the year of Tertianship. Father Frisio, a Prussian, was the Tertian Instructor in the college directed by Father Alando in Nieswicz, where Father Bobola made his Tertianship in 1622. From the reports given at the end of this period of probation, which fortunately have been preserved, one can form an idea of the spiritual level which Father Andrew had reached. The sudden and detailed picture of a mature ascetic contained in the report somewhat surprises us because up to this time we have known practically nothing about it. He fulfilled the duties imposed upon the Tertian Fathers with all the strength of his will, carried out the Spiritual Exercise of Saint Ignatius with great benefit, satisfactorily and quietly performed the humble services in the house and took his turn as a pilgrim and as a beggar of alms, as his Superior relates, "with high spirit and bodily vigor, to the satisfaction of all." He gave a mission and taught catechism to the poor and to children, with beneficial results that did not escape the eyes of his observant director. More than all this, however, his superiors were particularly impressed by his determination to correct his own defects. He was impulsive and had an ardent temperament which at times he controlled with difficulty, and he likewise had a tendency to react

against certain ideas with impatience. These were the defects of an ardent spirit, rich in initiative and sincerity, in a mind and a body overflowing with strength and despising the simpler problems of life. In the background one can discern the figures of his ancestors, quick with the sword and happy in a life of adventure. If one could have looked into the future from that period, he would have seen a determination developed from self-conquest that resisted even to the shedding of his blood and unto death for the profession of the faith he was then strengthening. He was one of those men who are not born for mediocrity and who, good or bad, leave a lasting impression upon the world. Tempered as saint or bandit, they have a holy horror for the half-way and the good among them remember that the Kingdom of Heaven belongs to the violent. If one can speak of sympathetic defects, those that were noted in the younger years of Andrew Bobola were: a disarming frankness, due perhaps to his over-determination, an enthusiasm which did not allow him to control his impulses, and a certain tenacity of opinion which might be attributed to deep sincerity or to undue eagerness. A little more strength of will and perfection was not far distant.

Father Andrew had the inclination, the physical strength and a vocation for the missions. His severe Father Instructor, famous for his lack of praises and for his singular talent of discovering defects, observed some of his shortcomings, which one might say served to illuminate his fitness for the missions better than praises. That there was a moral fibre which boded well for the future in

Father Bobola, was evidently perceived by his Instructor who, while including all the Tertians of that year in a general judgment of mediocrity, placed him at the same time among the three exceptional prospects. It seems evident that he had a powerful will to control and also that he lent all his forces to the practice of self-denial in order to restrain it. A few years after his Tertianship we see his superiors insisting upon a complete victory over his defects in order that he might be more worthy of his profession. At the conclusion of his final year of formation in regular studies, when the priests were assigned to their various tasks, which scattered them to the four winds of heaven, Father Andrew was chosen to remain another year at Nieswiesz, to be Pastor of the church connected with the college. This was not exactly his ideal. Was it possible that the superiors did not understand his true desires? Had he not been preparing for the active life of the missions rather than for the well-regulated daily life of a church? If his impulsive frankness showed his feelings in his face at this appointment, his will soon overcame his sentiment in gentle resignation. It was not long before he found himself absorbed in the maze of his new apostolic work which very probably turned out to be less monotonous than he expected. In addition to preaching, hearing confessions and the continuous administration of the sacraments, his day was scarcely long enough for the hundred incidentals attached to the proper administration of a church. Statistics for his church for that year mention

thousands of confessions, the conversion of ten heretics, of thirty-five schismatics and of twenty atheists, besides a great deal of good produced among usurers and among prisoners in the jails. His intrepid ardor was beginning to communicate that fire which he was so impatient to light. To accomplish this he broadened the field of his apostolate with popular missions in the suburbs of the city during which he baptized a hundred persons, made outstanding conversions of noted irreligious characters and regularized the unions of forty-nine couples in the sacrament of matrimony. He found time also to complete a work of delicate charity by acting as administrator of a fund for impoverished young nobles which had been instituted by a rich benefactor. This he did with the delicate taste of a true gentleman who knows how to give without humiliating.

Nieswiez, the residence of the Radziwill Princes, who had owned the land for five centuries, was like a little capital. Here it was that the sons of Prince Nero, a fanatic Calvinist, returned to the fold and rebuilt the town in thoroughly Catholic fashion. They constructed new churches and a splendid cathedral and for the Jesuits they built a college and endowed it with sufficient means to support two hundred religious. Father Andrew's mission field, however, was made up of the lesser lords who were living in a state of full feudalism and of the slaving people of the country districts. There was no village, no matter how miserable, nor any lordly dwelling however grand, where the fathers did not bring forth some fruits of piety.

They labored to uproot schism, heresy, dissoluteness, revenge and superstition. In this latter category, which they succeeded in stamping out entirely, there was a practice peculiar to the women of the district of doing no work on Friday but of doing all sorts of servile work on Sunday, without any thought of it being a holyday. The ignorance of the country people relative to religious belief and to religious duties was recorded to be enormous. Many of them had no idea whatever of heaven or of hell, of the saints or of the Holy Trinity. The Jesuit Chapel of Saint Michael, on the so-called "Mount of the Angels," became the goal of a continuous pilgrimage which penitents of every kind visited in such great numbers that at times their needs were satisfied only with great difficulty.

The fame of Father Andrew's exceptional ability, and particularly his talent for preaching, captivated the entire province and he was looked upon as a valuable acquisition for the pulpit of Saint Casimir's Church in Vilna. This church was a fine example of Italian baroque, spacious, sumptuously austere and always crowded, and here we find Father Andrew in 1624, after repeated and earnest requests on the part of the former Provincial, Father Boksza, then the Rector of the Professed House in Vilna. In order to satisfy this request for his services, his Superiors had to refuse an ardent petition which came from Warsaw, for him to occupy the pulpit of the most prominent Jesuit Church in that city. This request asked for a priest who could preach well and at the same time maintain friendly relations with the aris-

tocracy, and it concluded with the words, "I beg you, therefore, to send me Father Andrew Bobola." The Professed House at which he lived in the Lithuanian capital was looked upon as a center of sound doctrine to which the clergy and leaders in the other professions frequently came for consultation, and in his new post he proved to be an indefatigable laborer. From 1624 to 1630 he was in charge of the Marian Sodality of the upper classes of Vilna, gave daily instructions on the dogma of the Church, heard innumerable confessions, and cared for the many details of house administration. Besides all this he formed a society of lay assistants in order to increase the benefits of his work among the faithful. Here we have a picture of Father Andrew with a happy intuition that places him among the precursors of modern Catholic Action and of the Saint Vincent de Paul Society. Selecting the most enthusiastic members of his Marian Congregation he formed a group to work among the poor and the imprisoned, to assist them with gifts or by personal aid, and to teach the ideals of Christian mercy which the Congregation exemplified. Their threefold motto of "Prayer, Action and Sacrifice" was lived up to with modern intensity by this select group and they succeeded in multiplying the beneficial works and the exemplary teaching of their saintly Director. In June of 1624, the City of Vilna was decimated by a plague and the work performed among the plague-stricken by Father Bobola and his associates reached the heights of heroism. This was the classic plague of the 17th century which struck with



THE APOSTLE OF THE PLAGUE-STRICKEN



ST. STANISLAUS—HIS MODEL FOR YOUTH

such intensity that the people were dying in the streets. Father Bobola and his fellow priests were continually circulating among the sufferers, assisting them with material aid and consoling them with the comforts of the sacraments. Many of these apostles made the supreme sacrifice. All of the Fathers of the Basilica were affected by the plague. Six of Father Andrew's clerical associates and eight of his lay attendants were taken off in the midst of their charitable labors. He, himself, was spared from the contagion but his physical power was thoroughly exhausted before the termination of the catastrophe. The first storm passed, but after four years of calm, during which his parochial duties were increased by the celebration of an extended jubilee, the pestilence broke out again in 1629 and 1630. This time it took a harvest of victims from among the clergy, who sacrificed their lives in assisting the multitudes. Five priests of the Society of Jesus died and when none of the Carmelites escaped death, their monastery was closed and the keys of it confided to the care of the surviving Jesuits.

It was during the second period of the plague that Father Andrew was notified that he was to take his last religious vows. In recognition of his outstanding merit as a preacher, for his administrative qualities and for the virtue he displayed in the various offices to which he had been assigned, he was admitted by the General of the Society to the solemn profession of four vows. Writing to the Father General at the time, Father Boksza and Father Nowacki, the Provincial of Lithuania,

described the character of Father Bobola. These two men of authority, who were guarded in their praises and calm in their criticism, thoroughly agreed that he was a man of intelligence and culture, prudent, though somewhat lacking in experience, the first of orators and an attractive conversationalist. In reply Father General Vitelleschi asked for more particular information concerning this exceptional orator in whom so many of the new and the old superiors were interested. He was anxious to know how, when and where, he manifested his many and exceptional qualities and also to obtain an opinion of his ability as an executive. There is no record of the Provincial's answer to the Father General's request, but it evidently informed him that the Father in question fully satisfied the necessary requirements. The result of their correspondence was that on June 2nd. 1630, Father Bobola pronounced the four vows that made him a Professed son of the Society of Jesus, in which he had labored from his youth, and in the roster of which his name was to become universally renowned.

CHAPTER IV

MISSIONARY AND SUPERIOR

TOWARD the beginning of the 17th century, in the Eastern part of Poland, in which the Ruthenian element was numerous, the Polish Catholics, most of whom were of peasant stock, were completely neglected. This was due in part to the lack of priests, but chiefly because the Government wished to avoid every appearance of religious pressure, in order not to offend the susceptibilities of the Orthodox clergy. Any attempt to convert their people to Catholicism was considered to be a direct attack upon the independence of the Schismatic Church.

Bobruisk, on the banks of the Beresina, in the palatinate of Minsk in White Russia, was a little village in sad spiritual condition. It had two small Orthodox churches but no Roman Catholic church. The inhabitants had been left to themselves and had forgotten even the first elements of the faith, and of Catholic morals. Many had quietly joined the schism, which at least offered religion and priests. There were those who had not confessed for more than sixty years. This was Bobola's mission field, his India, and here he was sent in 1630 to direct the mission-house and the school of the Society of Jesus. The mission was founded only a few years before through the generosity of

a high official of the country and up to that time it was confided to the care of the Jesuits at Nieswiesz.

The excellent results which two priests had obtained in six or seven years induced the Provincial of Lithuania to make the little residence independent, to reorganize it, to increase the staff, and to confide it to Father Bobola's care. This was just after he had pronounced his solemn vows. He spent three years here as rector, performing all the fatiguing administrative duties, which were evidently very much to his liking. Definite results were obtained. He built a church connected with the residence and received a great number of favors, without asking for them, from the Viceroy, Trysa, who assured the Fathers of a sufficient income for the perpetual maintenance of the house. To his son, Trysa left the honor of increasing his beneficent work by the erection of a new Catholic church and the foundation of a new Jesuit school at Bobruisk.

It was due in no small part to Father Andrew's attractiveness to good and generous souls that he gained the sympathy of the entire family of the Viceroy. His personal manner was undoubtedly a psychological element which induced men to offer their help. He was an exemplary Parish Priest, who knew how to deal with all kinds of people, practical in the administration of temporal affairs, and forever busy attending to the spiritual needs of his congregation. At the beginning of 1632, a political incident of the frontier brought about a small increase in his community. After the death of Sigismund III., King of Poland, the Russian Czar

seized upon several portions of Polish territory in order to avenge himself for the defeats he had suffered at the hands of the Poles. Smolensk was besieged and when the religious of this district were threatened, they were sent to live in the various houses of the Society in Lithuania. Five of the exiles were assigned to Father Bobola at Bobruisk and he received them with the genial solicitude for which he was well known. He had a reputation for knowing how to dispense his hospitality with such delicacy that his guests did not find it embarrassing to accept the bread of charity. The reading of his reports on the practical and intellectual value of his subordinates reveals him as being kind and patient toward the defects of others and as wholly impersonal. In every instance the future proved the exactness of his judgment. He knew how to exercise forbearance and he was known to be as generous in his judgments as he was in his material charity. With an eye to the spiritual and to the material welfare of his community he shared their burdens and carried his own with a smile of encouragement. His whole attitude as a superior was calculated to awaken faith, enthusiasm and initiative in those who were serving under him. The Provincial Lancizim, in his report on Father Bobola in 1633, recognized his gifts of mind and his gentility of manner, and made special mention of his prudence in dealing with the people and of his efficacious influence over them. The Provincial's report was only a confirmation of the ideas of many others who knew Father Andrew. Like them, he recognized in

the missionary that quality which is the singular privilege of a great apostle, and at the same time the secret of his power over souls; the prestige and the mute eloquence of the interior life which marks his personality.

In the autumn of 1633 Father Bobola left Bobruisk and went directly to Plock without passing through Vilna, as certain biographers have erroneously written. Here he remained without any regular duties excepting the direction of the Congregation of Mary among the students of the college. One can readily suppose that in the ancient capital of the Dukes of Moravia, such an active man as he would not have been satisfied to merely live there as a guest. It would appear that he was preparing for some extraordinary work, as he afterwards returned to the Capital where he was appointed to the Church as a special preacher. It was Father Marquart, his former teacher of Philosophy, now Superior of the Professed House in Warsaw, who asked for his appointment to the new position and the high honor was considered to be an indication of his ability as an orator. In July, 1636, Father Bobola was in Vilna, taking part in the Provincial Congregation of Lithuania. His presence there enabled him to assist at the triumph of his companion of the noviceship, the poet Sarbiewski, who was granted the degree of Doctor of Theology in the presence of King Ladislav IV., of the Apostolic Delegate, and of other high dignitaries of the State and of the Polish Church. He could sincerely rejoice in the brilliant intellectual success of his friend, though he himself was not

called to pursue a similar course in the field of high speculative studies. He was destined for a more practical field of apostolic labor and eager as he was, with a lively impatience, to make himself all things to all men, his desire was soon to be fulfilled in the very highest sense. In 1637 we find him in Plock where he preached and directed studies in the college and sought to impress the students with the example of Saint Stanislaus Kostka, as the outstanding model of Christian youth. In the following year he was assigned to the college at Lomza where he remained until 1642 fulfilling various duties which included preaching, Counselor to the Rector, and Prefect of Studies. It is during this period that various biographers assign to him the happy solution of a difficult twenty-year contest in the government of a certain village. It is quite certain that the pupils of his school made an excellent impression in the district as it was through them that he won an enthusiastic benefactor for the school and for the Society.

It is a curious fact that the only letter written by the Saint that has come down to us was addressed to the Viceroy of Vitebsk. It referred to the mysterious assassination of a student at Vilna, in whom Father Andrew was interested. His influence evidently came from the prestige he enjoyed among the nobles who begged for his intervention in this unusual case. It is a letter in the pure style of the 17th century, filled with obsequious phrases and with characteristic touches, of which the following sentence is a good illustration. He asks: "May I know the final decision of

Your Grace in order that I may give some comfort to the afflicted parents of the unfortunate student." The frankness and sincerity of a heart ready to assist in all misfortunes seems to shine through the set style of this letter as well as through the rigid etiquette prescribed by 17th century correspondence.

These various bits of information, garnered from different biographers, are like spots of light in a time-darkened story, around which we can discern acts of exceptional virtue indicative of something great to come. The reports of his superiors from 1639 to 1643 repeat in a broader sense the favorable judgments we have already made and bring into clearer relief his solid judgment, his oratorical capacities and the lessons he learned from a broad and varied experience.

In 1642 the indefatigable missionary was giving courses in Holy Scripture in the church at Vilna and for the three years following he was in the City of Pinsk, which was destined to be the center of his last glorious apostolate. Here he directed the Sodality of Mary but here as elsewhere he was particularly interested in preaching. In this city so full of schismatics, and in the missions of the surrounding territory, his assiduous work resulted in many conversions despite the clamorous protests and even the threats of the Orthodox clergy. The authorities of the Eastern Church could not put up with seeing prominent schismatics sending their sons to the Jesuit schools, allowing them to attend sermons and to assist at courses in the Catholic Churches, permitting their conversions

and not infrequently following their example. Here, as at Vilna, his students were the most active collaborators in his apostolate. Everywhere he went, part of his work was with the Sodality of the Blessed Virgin. He founded the Sodality in Pinsk in 1643, shortly before his weakening health demanded his recall to Vilna where he spent six years in comparative obscurity. Thirty years on the missions with no very unusual happenings had sapped his physical powers and turned his hair white. The simple facts of the records of the Society during this time relate practically nothing that might be called extraordinary in his activities. At the age of sixty his strong face had developed an expression of venerable gentility. The warmth of his charity and his tenacious strength of will, to be revealed in the great climax of his life, had consumed all signs of impulsiveness and fashioned a character of matured nobility. As Director of the Council of the Clergy in 1648 he was held in esteem for the clearness of his discussions on problems of moral theology and for the lucid exposition of his lessons on the Bible. When he was entrusted with the task of sustaining the rights of the Society of Jesus in a bitter legal contest over a legacy in 1651, he obtained a complete victory in the presence of the Bishop of Vilna. However difficult that may have been, a more delicate and a more important thing to do, he also preserved the name of the Society free from all suspicion and reproof.

Rumors were already drifting in from the east of things that could not be disregarded; of threats and struggles and of violence, all directed against

the Church and the Society. Such reports might well be the forewarning of another period of persecution and Father Bobola must hasten to the scene of action. The power for good that lay in him must be exerted in favor of his people. He knew full well that he was facing an oncoming danger and with his wide experience of places and methods he chose the post in the vanguard that was first to encounter the shock.

When the union of the Greek and Latin Churches, agreed upon at the Council of Florence in 1439, proved to be a failure, all Ruthenian territory of the Greek religion passed over to the ecclesiastical jurisdiction of Moscow, the religious heir of Byzantium. The schism had taken deep root in Ruthenia, urged on as it had been by the intense propaganda from Kiev, politically subject to Poland but dominated by the bishops who were faithful to Moscow. To put an end to this dissension, which threatened the unity and security of the State by permitting the Muscovite rulers to intervene in the domestic affairs of Poland, there was a renewal of the union with Rome at Brest-Litovsk in 1596. This was brought about by Catholic missionaries as well as by the spontaneous sympathy of the higher ranks of the Orthodox Clergy, who were dissatisfied with the discord existing within their own Church. There were, besides, political reasons to be considered, such as the imperialism of Moscow, and personal motives, such as the resentment of Prince Ostrogski. Still more important than these, and more difficult to reason with, was the continual and fanatical

propaganda of the hierarchy and of the lay schismatic congregations, who were constantly at odds with one another. Last and by no means the least in their hatred for Rome were the Polish Protestants who allied themselves with the dissenters. Yet in spite of the combined strength of all these enemies and notwithstanding the controversies, calumnies, and the pressure on the Government, the union of the two great Churches still remained intact. One immediate result of the latest reunion was that many noble Ruthenian families attracted by the unity and the balance of the Latin culture in Poland, abandoned the schism and went over to Rome. The last and most outstanding of these conversions was that of the Ruthenian Prince Jeremiah Wisnowieski, son of a great supporter of the schism and a disciple of the Jesuits in Leopoli, who became a Catholic in 1632 after a sojourn in Rome. From that time on he was the most enthusiastic supporter of the Union with Rome.

Here the Cossacks enter the scene. What the schismatics could not obtain by direct or underhanded means, they were sure to get by arousing the fanaticism of these masses of "nomads and brigands." It was not difficult to transform them from warlike subjects, already rebellious through political motives, into crusaders for the schism. Moscow and Constantinople favored the introduction of any element that would help to dissolve the Union.

The revolutionary motives thus introduced

were to cost the lives of many Uniate¹ priests, due principally to the "interest" of the schismatic confraternity of Kiev, the center of the revolt.

This continuous underground struggle concerning the union of the churches had been going on from the beginning to the middle of the seventeenth century. The schismatics were gaining time, intensifying their propaganda among the Cossacks, preparing them for the struggle and causing tempests in Parliament and at the Court by their repeated demands that the Union be abolished. The dissenters of Ostroz and Vilna added their efforts to those of Kiev, where libellous controversies were especially bitter. In the meantime, the schismatic bishops, aided more and more by the Cossacks, were exalting their "heroic sacrifice in defense of the faith of the Fathers, the glorious Ruthenian race of the seed of Giafet."²

Petitions against the Union, in either suppliant or threatening tones, were regularly referred by the Ruthenian Government to the next Diet, but the successive Diets were wholly absorbed by difficulties with the politics of countries to the west. The Cossacks became decisive factors in the Orthodox Church by convoking and dissolving synods, and by outraging and threatening even those schismatic bishops who did not approve of their conduct. "It is impossible to describe," writes the Apostolic Legate

1 The Uniates were those priests and laity formerly schismatics, who had abandoned the theological doctrines condemned by Rome and returned to the ecclesiastical jurisdiction of the Pope.

2 Poplatek o. c. Chapter VI, Paragraph 4.

De Torres, "how much hatred the Ruthenian people had for the Latins," and an historian of the time, speaking of the anti-Catholic persecutions in Ruthenian territory, uses the word martyrology, and not at all wrongly. This long drawn out religious combat was a series of terrifying orgies on both sides. We read that in 1618 the Delegate of the Bishop of Kiev was thrown into the river Dnieper as his murderers said, "to drink the water under the ice." Saint Josephat Kuncewicz was martyred in 1623, and in the following year, the Mayor of Kiev was assassinated as a Uniate. Most of the wholesale slaughtering was done by the Cossacks, as emissaries of the East. They even tried out the possibility of resistance to the State authorities by insurrections, such as took place in 1630 and 1632, as they asserted, to pacify the Greek religion. All this tremendous tension was heightened by the discontent of the Ruthenian people on account of their desperate social conditions and because of the indecision of the Government toward any solution of their problems. Finally, the conflagration burst out vast and uncontrollable with the appearance of the notorious Bogdan Chmielnicki, a Cossack leader who personified political, social and religious hostility to all things Roman Catholic. On his flag of revolt was written: "Let there be in Kiev and in all of White Russia neither Papist nor Church, neither Uniates nor Union."

As defender and supporter of the schism, this Cossack satellite was given the outstanding honor of "heavenly consecration" by the patriarchs of

Jerusalem and Kiev and the people knelt before him and kissed his feet, declaring him to be the great deliverer and a new Moses. A contemporary writer has left us the following story, which we repeat only to illustrate the inimical attitude that existed between the contending parties.

As Chmielnicki was approaching there went out to meet him the Patriarch, not of Constantinople but of Jerusalem, a Prelate who had been expelled from his office and was known as a fugitive and an excommunicate because of his serious irregularities. He had crossed the lands of the Valacchi without touching Constantinople and arrived in Kiev, with the local bishop, to whom he gave the place of honor on his right in the sleigh in which they were riding. Chmielnicki was welcomed outside of the city by a general exodus of the whole people who acclaimed him as Moses, the preserver, the savior and the liberator of the people from a servitude of "lach" or hatred, and proclaimed him the God-given Bolidan. At the banquet in the house of the Archimandrite, the Head of the Greek Church, Chmielnicki was given the place of honor. He drank day and night and particularly on the eve of a certain great feast. The next morning he was so drunk that he reached the church late. Seated in the place of honor, all knelt before him and some kissed his feet. The Patriarch, of unsavory reputation, who was celebrating the feast, indicated to him that he should receive communion. At first he did not wish to, as he still felt the effects of the wine and because he had not been to confession, but the Patriarch gave

him public absolution of all his sins, present, past and future, without confession, and cried out to him, "Come, come to the sacrament to purify yourself." Then he was united in marriage with the wife of Czaplinski, although she was absent in the town of Checkryn. The Patriarch ended the ceremonies by blessing Chmielnicki in the war against the Poles. Shortly after that, cannon were discharged to celebrate the purification of their great lord and savior. In recompense for all this Chmielnicki gave the Patriarch six horses and one thousand Zloty and left for Checkryn accompanied out of the city by the patriarch himself, who sent to Czaplinski's wife absolution for all her sins and at the same time dissolved the marriage bonds with her husband. The Bishop of Kiev, a prelate of stricter observance, had not wished to do this, though he did send her some presents. The envoy of the Patriarch was also a monk of questionable reputation whom Chmielnicki's son, a chip of the old block, got thoroughly drunk with brandy and then burned off his beard. After his great exaltation the Cossack leader avowed that up to that time he had fought to avenge his personal wrongs but from then on he would fight in defense of the Orthodox religion. "The Patriarch of Kiev has blessed me," he declared. "He has given me a wife, absolved me from all sin and ordered me to destroy the Poles. Why should I not obey such an illustrious old man?"¹

1 Michalowski, "Souvenirs," pp. 337-338. Written in 1649 by the Lord Chamberlain of Leopold Miaskowski in "Sources of Polish History." Vilna, 1843, pp. 3-20.

The religious reason for the revolt was the request of the Cossacks to the King that the Union of the Churches be dissolved and that no more Jesuit priests be brought into the Ruthenian schools. The history of the time is sufficient proof that the schismatic clergy inspired the uprising. Poplatek tells us that in 1648 one of the Cossack leaders admitted that the Orthodox priests were supporting them and that the Bishops of Luck and Leopoli had sent powder and other munitions to several Cossack bands. A more recent writer in the "Rivista Universale" of 1918, informs us that the Orthodox priests of the town of Dolin were leaders of bands of soldiers of the lowest type, who were in revolt in the Palatinate of Ruthenia. Three years after his severe defeat at Beresteko, in 1651, in which the Patriarch of Jerusalem was killed and the Bishop of Corinth taken prisoner, the great Cossack General, Chmielnicki, went to Moscow and sold himself to the Czar, and the schismatic end of the religious controversy passed into the uncompromising control of Russia. Before his departure the Hetman declared that he had not caused the innocent to be killed, only those who had refused to unite with the Greeks and be baptized in their religion. With him it was nothing but war against the Union and yet throughout the entire district that was devastated, Catholic churches were destroyed, monasteries reduced to ruins, priests and religious massacred, and the sacraments profaned. In the "Souvenirs" of Michalowski we find a long list of the atrocities perpetrated during this most unfortunate and

deplorable religious war. The Jesuit house in Kiev and nearly all of those within the area of revolt were destroyed. When the College of Novogrod was threatened with invasion, the Rector sent his priests to a place of safety, excepting two Fathers whom he took with him to an abandoned castle in the neighborhood. From there they administered the sacraments to the laity until a troop of Cossacks surprised them at Mass and shot them without questioning. The circumstances of many of the slayings by the Cossacks are unknown, but the annals of the religious Orders contain a long, sad chronicle of their names. It is a list dripping with blood, yet a glorious list, left after them by the murderous bands of roving nomads from the east, known as the Cossacks.

The incendiarism which flared up in Ukrainia quickly spread to the bordering provinces. In rapid succession the armed forces of Chmielnicki won over Volinia, Polesia and White Russia to the cause of the schism, and the destruction in these districts was as general as in Ruthenia. The City of Pinsk was particularly hard hit. In seven years it was sacked four times. Taken by the Cossacks in 1648, it was reoccupied by the Polish army, who put the Cossacks to the torture in their own inhuman ways. The city had scarcely recovered from one attack when in 1655 troops from Moscow, with Cossack reinforcements, invaded and set fire to it, only to be driven out by the Poles who again took revenge for the renewed violence. In answer to the atrocities of the schismatics, with fire and sword they reduced the entire surrounding territory

to a scene of utter ruin. The following year was comparatively quiet but at the beginning of 1657, Polesia and Volinia were despoiled by bands of Cossacks sent by the dreaded Chmielnicki to aid Prince Rakoczy of Transylvania, who was awaiting them to march on Cracow. At this juncture the King of Sweden profited by the internal disorders to seize upon the northern part of Poland. The whole country was on the brink of destruction before she finally saw her numerous enemies dispersed.

CHAPTER V

THE LAST FIVE YEARS

IN THE terrible religious, social and political struggles that marked the combat for and against the union of the Eastern and Western Churches, many an ardent soul fell at a single blow, others were struck down only after passing through the shock of war and at times they fell in holocausts.

During his last stay at Vilna from 1646 to 1652, Father Bobola's health was greatly improved and he was occupied principally with spiritual work.

From 1652 until his tragic death he was continually in the midst of the struggles and the dangers growing out of the religious war. On leaving for Pinsk shortly before his glorious death, he wrote to a friend that "he was going forth to meet his martyrdom."

When the last Cossack revolt broke out, the Saint, undoubtedly, asked permission to return to his missions which were now faced with the dangers of apostasy. At that time he was preaching in the Church of St. Stanislaus in Pinsk, but he found time to visit the outskirts of the city and the nearby villages with all the ardor of his early years. He was still the indefatigable missionary.

Aside from the difficulties and horrors of the moment, the life led by the people of these districts

was, to quote the words of an historian, "the life of men of the wilderness." There was an absolute lack of highways. This kept the villages isolated and primitive, situated as they were on low sandy dunes between forests and swamps. People lived almost in a savage state, drawing their means of subsistence from the land which they worked with primitive methods. As might be expected they lived in complete ignorance of the mysteries of the faith, knowing only one sacrament, baptism, and one prayer, "Lord have mercy on us."

And the Lord did bless them and answer their prayer. Some missionaries of the Society had visited these villages in 1621. They were received at first with distrust, and were suspected of being crafty merchants and even Turkish spies. Finally, however, the missionaries succeeded in bringing to them the word of God and the sacraments. After a simple instruction in Catholic doctrine, they heard confessions, said Mass in a barn cleaned especially for the occasion, and gave Communion to the crowd of the faithful who were astonished at such generosity. Then after further instructions the missionaries hastened to other villages.

The story of this district is told in an account which the first Jesuit missionaries prepared for the Bishop of Luck. It vividly describes the material and spiritual conditions of the immense swampy plain surrounding Pinsk. Conditions which had improved but little after thirty years of hard missionary work, were made even more difficult by the incursions of Cossack bands when Father

Bobola returned there. The account runs as follows:

“Desiring to fulfill the will of the illustrious Monsignor Andrew Lipsky, Bishop and Chancellor of Poland, we travelled over a territory one hundred and twenty miles long and thirty-six miles wide in the lands beyond Pinsk. At every center we found Catholics living in the midst of Ruthenian schismatics. They live in the woods on the edge of the swamps. Pitiabie in their belief and disgusting in their morals, they are barbarous and savage people almost without knowledge of God, and living in superstition. Except for baptism they do not practice the sacraments. They live in such ignorance that they do not know the names of the divine persons, the sign of the cross, the Lord’s Prayer, the Credo or the principal mysteries of faith. They are satisfied with the one prayer “God have mercy on us” which they recite, as do the schismatic Ruthenians in the ancient Slavic tongue. They call themselves Catholic because like the Ruthenians they do not eat meat on Saturday. During our travels we found many villages and large hamlets and a single large and populous city called Pinsk named from the river Pina. The bishop of the Greek-Ruthenian rite, united to the Church of Rome, lives here. There are also more than twenty Franciscan fathers. All the inhabitants of Pinsk are schismatic, except a few poor people who attend the Latin Church or one of the Greek Churches. On feast days some are accustomed to go out of the city to the home of a rich schismatic to take part in the religious ceremony

according to his rite. The majority, however, content themselves by bargaining in the market place or by visiting one another in their houses. Others meet in large groups in the market place and in the streets awaiting a signal from the church to go to the "benediction" as they say, and afterwards they scatter to the cafes where they drink until they are intoxicated, and this they believe not to be sinful.

"There were many and great obstacles to our spreading good principles of living and of religion and to working for the glory of God, so we preferred to spend our efforts on the inhabitants of the surrounding hamlets and villages. At first these uncouth people received us with distrust and showed no sign whatever of a friendly feeling toward us. They believed us to be travelers and traders who had come to them in order to get money. Later we were mistaken for emissaries of the Turks, since there were rumors that the latter wished to invade Poland with arms. The cold reception given to us merits some excuse because no priests like us had ever been seen in those woods and swamps. When they began to get better acquainted they began also to have faith in us and to change their opinions in our regard.

"Our first apostolic ministrations were in a village where all the heads of the families call themselves 'lituani'. We were told that this name came from those Catholic colonists who long before had come from Lithuania. This information of their ancestors helped to raise our hopes a little. In every center where we called, our method was

always the same. We began by visiting the cabins where these unfortunate peasants lived, treating them with the greatest kindness, doing our utmost to make them know that our visit was for their good and made in the name of their bishop, who thought constantly about them and desired their eternal salvation with all his heart. We told them that it was our concern to know the number in their families and the number baptized as well as information regarding the legality of their marriage contracts. We offered to instruct them, to regulate their affairs, and apply whatever remedies we might to existing conditions. This we did without thought of recompense of any kind. Seeing them immersed in their love and solicitude for earthly things, we tried to make them understand the idea of God, the ends of creation, the necessity of virtue, and the precepts of the Decalogue, the means of avoiding hell-fire and how to attain eternal happiness. Our methods usually made a deep impression on these simple souls who ordinarily burst out into sighs of penitence, at the same time manifesting a firm determination to live Christian lives. Then we indicated to them the place and hour of our instruction in the catechism to which they came in numbers. We instructed them in their prayers and in the preparation for confession and Communion as well as in all the duties of a believer. When the opportune moment arrived we erected an altar in a barn or in some other more suitable place, celebrated the Holy Mass and administered the sacraments. Many had their confessions heard after twenty and even forty

years, and a great many received the sacraments of confession and Communion for the first time. Among them were persons who had reached the age of sixty or even ninety years and finally we found one woman a hundred years old and another a hundred and twenty, who were filled with joy and inexpressible consolation on receiving the holy sacraments for the first time. After Mass they all repeated the Lord's prayer, the Ave Maria and the Credo, followed by a short and simple discourse in which we gave them salutary advice and the necessary admonitions.

"Baptism was administered to the many who were in need of it and marriages put in order of those who were living outside the bonds of matrimony, of whom there were a great number. It sometimes happened that in the same family the marriage of the father and mother was validated as well as those of four, five and even six couples, some of whom were their illegally married children. We also found current the abominable use of marital unions made first as an experiment, that is, a man would take a wife to himself, live with her and have children by her; if, after four, six or even ten years, the man was dissatisfied with her he cast her aside. With divine help and with the fear of eternal pain we succeeded in uprooting many of these evils, and in introducing new and better customs, not only among Catholics, but among the schismatic Ruthenians. Some of these had their marriages put in order and showed themselves disposed to follow the right path after attending conferences and adopting our religious practices.

We were always assisted by divine Providence and sometimes with marked manifestations, as, for example, in a village in which we did not permit a certain marriage to take place because of an impediment, we were threatened with death at their hands and saved only by a miracle. Generally upon leaving we received the thanks and blessings of all and they always asked us to return saying with a sigh: "You are true priests, you are men come from heaven," then they would break into fervent thanks to God for our visit. What impressed them most was the fact that we asked nothing for ourselves, and did not want even to accept what was offered to us spontaneously, saying that we never received anything except a moderate alms for support."¹

This was the work which Father Andrew preferred to all others from his earliest days at Pinsk. It was to this life with renewed ardor that he rededicated himself, a tireless old man.

Accompanied by Father Martin Lyrawski and profiting by the relative revolutionary calm, Bobola decided upon the points of attack and even upon the days and the method. He was to go to the most important places where his eloquent faith could be shared by many souls. "But above all," says Poplatek, "he was to visit poor cabins where he was to teach catechism and Christian morals, to baptize, to unite in matrimony, to hear confessions, and to distribute Holy Communion. He was to distinguish himself above all in his work with

1 Rocci. o. c. pp. 56-60.

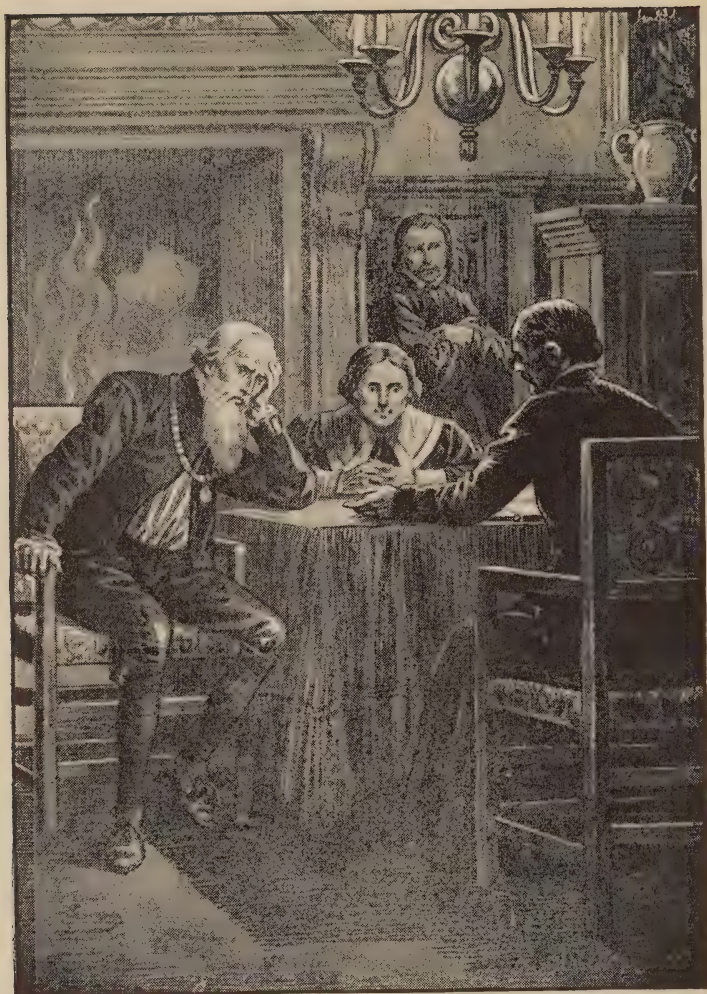
abandoned youth.”¹ His mission was to the poor and the young, in whom Christ wished to hide Himself, but in whom He was clearly discernible to the pure faith of His true follower. The noble Andrew Bobola, selected by his superiors for the exquisite fascination which made him so lovable and so particularly adapted for missionary work among the refined aristocracy of the capital, preferred these humble bands of the disinherited because he perceived in them the signs of an unmistakable image of God. This was his plan, to instruct, to convert, and to confirm. The Uniates, who above all were the most affected by the persecution, received the most assiduous attentions from the missionary who strengthened their faith and their perseverance. The number of conversions from the schism was incredible. He once converted two entire villages and was honored with the title of “The hunter of souls,” which even the schismatics called him. At first they were irritated by his activities and then subjugated by his apostolic fascination. Time and again the most orthodox monks had tried to argue with him on the true Church and in all of these disputes Bobola was victorious, thanks to his vast and deep knowledge of the writings of the Fathers and of the Greek language.

The rancor of the schismatics against Father Andrew for his fruitful apostolate in the territory of Pinsk took the form of bitter sectarianism. His person was often the object of scorn and of open violence especially on the part of street urchins,

1 Poplatek o. c. Chapter VII, Paragraph 2.



THE RECEPTION IN PINSK BY HIS FUTURE FRIENDS



AT EASE WITH THE ARISTOCRACY

who, urged on by the older and more wicked among them, insulted him and cast mud at him as he passed by.

Called to Smolensk and afterwards to Polock in 1653, Bobola there fulfilled certain duties of which we have no knowledge and after the Provincial Congregation in Warsaw in July 1655, he was appointed Pastor of the church of Saint Casimir in Vilna. On the 8th of August of that year the Czar's army, then at war with Poland, took the capital of Lithuania by storm and sacked it. Some days afterwards the same Czar Alexis, entering triumphantly into the conquered city, was horrified at the sight of the innumerable dead abandoned in the streets and ordered them removed at once. A conflagration, which consumed the city for seventeen days, finished the work of destruction which the Muscovite troops had so vigorously promoted.

Father Bobola was sent by his Superior to Pinsk, together with Father Maffon and other missionaries. He was sixty-four years of age at the time, with a strong, sturdy physique, a face still young with youthful color, expressing vivacity, and surrounded by thin white hair and a short beard.

In 1712 Father John Lukaszewich, Instructor of Tertians, recorded that Father Bobola was small, rotund in body, with well-shaped head and oval countenance. His complexion was somewhat flush and both his hair and his beard were prematurely white. He wore his beard neither close cut nor trimmed but rather full and prominent, somewhat

like his companions Father Branicki and Father Zembarski.

Where now are his youthful defects, his impatience, his impulsiveness, his excessive sensitiveness, and that slight touch of stubbornness for which his severe masters reproved him in 1628? All completely corrected, regulated, eliminated, and whatever there was to be amended, amended. The many opinions which we have of him during his last sojourn in Pinsk uniformly praise his quiet gentleness, his difficult acts of penance, his immediate obedience and the cordiality of his affection for mankind, his deep piety and his ardent love for the Eucharist and for the Blessed Virgin. The people who saw him approach called him "the holy man." This man, whom Providence had willed to give the most difficult cross to bear, with a temperament most difficult to dominate and correct, had embraced his cross with fervor and without delay. To each fault he opposed a virtue and he conquered by fighting against his nature, thereby earning greater merit and becoming more pleasing even in the eyes of men. The people in Pinsk became more and more attracted by his sanctity. Now he could more tranquilly travel through the countryside even at night. No longer any enemy dared to insult him or attempt to do him harm. In his private talks with the learned and rebellious lords of the place, his persuasion and certainty, combined with a true and an evident spirituality, resulted in the conquest of many influential souls. He had a keen eye and a reputation for rapid and clear judgment in the confessional. Through the fragmentary testimony

of his contemporaries one sees in him an exquisite modern style of missionary which suggests the picture of a Curé d'Ars or of a Don Bosco, a persuasive spontaneity which charms, as well as a pleasing personality.

His instructions came from his heart, and some of his sayings, filled with a spiritual potentiality, were remembered for more than half a century.

He had that expansive cordiality which awakens sympathy and confidence everywhere and with everyone, in the streets, at home, and in society. A smile, a practical and sensible observation, and the conversation proceeded smoothly by itself. Men's minds opened to the frank psychology of the apostle who presented his ideas on the intellectual level of his listeners and who could speak in parables, as did the Lord, when necessary.

His even-tempered geniality, which caused him to be received with cheerful gratitude in the families which he periodically visited, was the secret of his logic, whether it was in catechising, or counseling children, or in solving the difficulties of adults.

In those lands where social differences were distinctly feudal, Father Bobola preached and practiced the Beatitudes and understood the lot of the disinherited. He was also for his people "the angel of purity" with a perfect control over his senses, battling vigilantly against every little pleasure or satisfaction, enthusiastic for that complete purity

of life which attracts souls and induces them to follow "the lamb wherever He might go."

He reserved for himself in the solitude of his heart that intoxicating love for suffering which enthused him in the distant early days of his vocation and separated from him all desire for the vain life of the world surrounding him.

So, at Pinsk, the aging missionary again begins his apostolate. In the midst of privations which often oblige him to be happily satisfied with bread and water, during the hard labor of his missions, he works with a freshness of strength and with that full enthusiasm which give promise of an abundant harvest.

It would seem as though he were about to begin again, and serenely, a period of work that might last for many years, but instead he is approaching the evening of his day and the end of the road.



THE PULPIT ORATOR OF VILNA



THE MISSIONARY OF THE POOR

CHAPTER VI

THE PASSION

IN THE Spring of 1657, the Ukranian Cossacks and the Valacchi who had come with Rakoczy, spread over Polesia and Volinia and sacked the property and houses of the Hebrews and Catholics whom they killed with the most refined torture. In this sowing of horror and death the troops of Cossacks, captained by Antonio Zelenicki and Popenko and called the "Antonine bands," were distinguished for their ferocity.

Although it was the Uniates who were hunted pitilessly by these bands, fulfilling an express promise of Chmielnicki, there were many victims among Catholics of the Roman rite and especially among the priests of the Society of Jesus who stood out prominently for their conversions among the schismatics.

Prince Czartoryski, after being obliged to witness unnameable scenes of brutality suffered by his wife, as well as the tortures of his children, was finally sawed in two.

In a certain schismatic family the Cossacks discovered a Catholic boy, John Lukaszewicz, whom his parents had left with some friends before fleeing into the forests. By dint of threats and whipping they tried to induce the boy to deny his

faith, while his mother, who had already been captured, was tortured in an attempt to force her to be baptized by a schismatic priest.

John, who knew Father Bobola in his days of Martyrdom, left us much information about the Saint. He himself later entered the Society of Jesus.

Many took refuge in the forests. The most courageous remained, but only after dressing their hair in the cossack fashion by cutting off all except a tuft. The religious and priests who were more exposed were sent by their superiors to the western part of the country, now peaceful but not at all secure. The sudden appearance of the Cossacks, in continually extended surprise attacks on the villages, made every refuge uncertain and insecure.

Pinsk was occupied in May, 1657, by two thousand Cossacks. While the Poles and Uniates were taking refuge in the woods, the Schismatics, terrified by the savage horsemen, joined with the invaders and competed with one another in showing themselves jealous informers.

The Catholic priests followed their faithful into the woods and distant countryside to escape the demoniacal fury of the unbridled victors and to assist those threatened and struck down by misfortune. Father Maffon, an exile from Vilna and the companion of Bobola, went to Horodziec. On the 15th of May, an independent band of Cossacks attacked the town and he was taken prisoner, unclothed, nailed to a board and tortured. They tied a rope so tightly around his head that his eyes burst out from their sockets. Then they tore the

skin from his chest and back and poured boiling water upon it. Finally, they cut his throat.

The same band, delirious with hatred and panting in their search for Catholics to torture, restraining themselves only to indulge in their frequent bestial orgies, turned their horsemen toward Janow Poleski. Arriving there by surprise and following the usual tactics of the Eastern horsemen, aided by the Valacchi, on the 16th of May they indulged in a mad massacre of Catholics and Jews.

Certain Schismatics of the vicinity, profiting by the presence of the Cossacks to give vent to their deep hatred for the "hunter of souls," went to the leader of the Cossack band and suggested to him the name of the missionary and the place where he might be captured. Among these informers there probably was one whom Bobola had helped. He also had to have his Judas.

News of the butchery at Janow reached Peredil, where Father Bobola had taken refuge, before the Cossacks arrived. Induced to do so, perhaps, by his faithful followers, Father Andrew took a seat in a cart going toward another locality, but he was scarcely outside of the town when he was overtaken by the Cossacks who were sent to capture him. At the sight of the troop of cavalry, the driver, a certain Domanowski, abandoned the cart and fled into the woods. Perhaps a calm indifference might have permitted the cart and its occupants to pass unnoticed, but Domanowski's flight plainly betrayed the presence of the missionary. Father Bobola remained there, calmly

awaiting whatever fate might befall him but certain that he was marked for martyrdom. The tragedy was enacted on a pleasant afternoon in Spring. The little village of Janow was situated on the edge of a vast plain covered with green grass interlaced with streams of clear fresh water. The distant horizon was marked by stately bell-towers, denoting the immensity of the scene and perhaps the import of the catastrophe. Something extraordinary was about to happen that would indelibly mark this spot for all time to come. Nearly three centuries later the bells of Rome would announce the glory of it all.

The Cossacks got down from their horses and immediately began their first "persuasive" attempts to convert their victim to the orthodox religion. Insults, threats, and praises, shattered themselves on the stony firmness of the Saint. Then they unclothed the aged ascetic, tied him to a hedge, whipped him with the terrible "nagaiche" until the blood came, and struck his face so hard that some of his teeth were knocked out. Blood issued from his mouth, accustomed as it was to speak only words of kindness and benediction, and flowed down through his hoary beard on to his throbbing chest.

Next they made a crown of fresh twigs from an oak tree and wound it tightly around his head. Then binding his hands, they fastened him between two horses and made him traverse the Via Dolorosa which led to Janow, some two miles away, raising him with blows from their whips and lances when pain and exhaustion felled him to the ground. To his body, marked with red furrows from the

whipping and the green crown, they added two deep wounds and a cut from a sword thrust on his left arm.

As soon as the infamous train reached Janow, sarcasm, insults and invectives came from all sides against the noble head bent in agony. Some said: "There is a Pole, a priest of the Roman faith, who seeks to dissuade people from our religion and to convert them to his Polish faith." These words were the accusation, the evidence of his faults, and the testimony of his murderers to martyrdom.

A Cossack, perhaps the leader of the band, angered by the firmness of Bobola, unsheathed his sword and brought it down on the martyr, who instinctively bent a little and raised his right arm to defend his head. The blow severed three fingers from his right hand and almost struck his head. Our hero was spared that time only to be done to death, little by little, in slow torture.

One must not be horrified by the story of this martyrdom which is recognized by many as one of the most cruel that was ever recorded. It is the epic of a hero and one should find words for it as clear cut as a bas-relief, clear-cut and strong as his faith. He accepted the torture of the executioners because it was pleasing to him; perhaps his greatest pain was for the tortures which they were inflicting on their own souls. He suffered, aided by the grace of God, without a sign of bewilderment or weakness. Their one desire was that they might glory in the defeat of the apostle of Pinsk. He suffered without asking for pause because he was the happy giver and he made his sad offering to his Crucified

Lord with the aristocratic beauty of true love that gives of itself without stint or complaint.

Between two lines of horror-stricken people, curious and terrified, they brought him to a butcher's shop in the market place, dragging him by one foot, stretched him out on the butcher's table, and then locked the door.

And so the torture continued. A new refusal to embrace the schism and they charred the body already covered with festering sores. While they were splitting the tips of his fingers by forcing sharp splinters under the nails, they cried out in mockery: "With these hands you make God, but we will treat you better than Jesus was treated."

As they tore the skin from his hands, they chided him saying: "With these hands you turn the pages of books in the church, but we shall turn your flesh." Again they tore the skin, now from the head and chest, remarking: "You put on the chasuble, but we shall adorn you even better; you have too small a tonsure on your head, but we shall make you a larger one."

Placing him face down, they tore the skin from his back and rubbed the live flesh with straw and wheat chaff, mutilated his nose and lips, two thumbs, and the index finger of his left hand, and cut out the palms of both. They even dug out one of his eyes. "Deny your Roman faith," they kept demanding, but the hero kept repeating the holy names of Jesus and Mary.

Then they witnessed something too supernatural to be confused with vain stoicism. This old man, who had found a mysterious strength to



THE FLAGELLATION



THE VIA DOLOROSA TO JANOV

support his spasmodic tortures, was able to find the serene sweetness of the word which pardons and invites an offender to see his error. From that mouth, torn and full of blood, instead of denial or complaint, there was a mysterious urging for his torturers to be converted to the true church.

"You, rather, be converted. My dear sons, what are you doing? May God be with you and make you turn in your hearts against your anger."

But the murderers, cursing and blaspheming, only threw themselves upon him again with renewed fury. One cannot hear words of redeeming pardon in the fury of diabolical anger. In the words of this man, as in those of his Master, there was a charm to be avoided. His eloquent tongue had attracted thousands of souls and, cutting it off at the root, they pulled it out through an open cut in the nape of the neck.

Even after two hours of torture the butchers were not satisfied; on the contrary, the firmness of the Martyr and the sight of blood excited them anew to a paroxysm of cruelty. After hammering a butcher's awl into the body in the vicinity of the heart, they bound the feet of the dying saintly old man and hung him up, head down. He was bathed in the scarlet mantle of his own blood, the color worn on the feast of a martyr.

The Cossacks laughed. They laughed scornfully at the starts and convulsions of the dying man hanging there, saying: "See how the Pole dances." Finally, they cut the rope and ended it all with a blow of a cavalry-sabre.

His friend, Sarbiewski the poet, had been

acclaimed with much honor by the powerful ones of the land and crowned with laurel, but Bobola died amidst insults and imprecations, crowned with oak like an ancient hero, mantled in blood like a mystical vision of Saint Catherine.

Suddenly the alarm was sounded. The Poles were coming. They had to flee. In a flash the land was rid of the Cossacks. The long looked-for calm had finally come but Father Bobola was dead.

Then many, no longer held back by fear, dared to go and look upon the massacred body and they afterwards gave witness to what they had seen.

"I have seen his body; the blood was flowing abundantly from the head, hands and feet."

"Bobola's body was lying on the table. I have seen the wounds which covered him from the neck to the hips."

"The face was swollen from the blows he received, so much so that it was no longer possible to see the eyes or the nose or the ears."¹

Two fathers from the college of Pinsk who went to Janow to claim the body of their heroic co-worker, found it in the church covered with a cloth.

The first honor paid to the Martyr came from the Uniate parish priest, John Zaleski, who was himself bound to a hedge to be tortured but was freed by a peasant in the confusion caused by the martyrdom of Bobola.

Shortly afterwards, the body of the Saint was

¹ The narration of the tortures and the disposition of the texts, precise but not arranged chronologically, are to be found in the "Acts" cited by Poplatek, Chapter VII, Paragraphs 4-5.

transported to Duboja, a village where the Jesuits of Pinsk had a farm, and on the 30th of May the corpse, dressed in the habit of the Order, was received with sorrow and veneration at Pinsk where the Rector of the college permitted none of the young people, religious or others, to see it, so much did its appearance cause one to shudder. A single exception was made in the case of Lukaszewicz, who had known the Saint and who had also suffered for the Faith.

The mortal remains of the intrepid soldier of Christ, enclosed in a coffin bearing the inscription "Father Andrew Bobola of the Society of Jesus, slain by the Cossacks at Janow," were buried with extreme simplicity in the crypt of the church at the left side under the high altar, where many others had already been buried.

In the list of the religious buried in the Church is written: "Father Andrew Bobola, May 16, 1657, cruelly slain by impious Cossacks, tortured and flayed—Buried beneath the high altar." Father Bobola was the forty-ninth Jesuit killed. In a few years the list was to be increased by twenty more names.

CHAPTER VII

FORGOTTEN AND RECALLED BY MIRACLES

THE GREAT missionary had passed. His life on earth was at an end and the extraordinary story of his venerable body was about to begin.

The General of the Order who received notice of the tragic fate of so many of his religious, desired to have particular information concerning the end of Father Bobola and of Father Maffon because he held that "both have obtained the crown of martyrdom since there seems to be no doubt whatever that they were killed through hatred for the Holy Faith."

Thus appeared the first biography of the Saint, an incomplete narrative which is still preserved. It follows the usual manner of official necrologies, stereotyped and expressing no great enthusiasm.

Many had obtained the same purple crown and to Bobola's contemporaries, sadly accustomed as they were to such tortures, his martyrdom did not seem to be exceptional. It did not have the halo with which we see it surrounded now. To them it was merely a martyrdom more cruel than the others; the terrible, yet glorious riches of a heroic witness to the faith.

The recollection of Father Andrew and of his passion was spread throughout Polesia where he

had sown the seed of the Gospel among so many Christians. He was the object of particular veneration by Father John Lukaszewicz, the boy who was whipped by the Cossacks because he wished to become a Jesuit, not an apostate. The distinguished Arnolf Giedroyc, Under Cup-bearer of Pinsk, predicted he would be a Saint, and Charles Kopec, Commander of the Castle, endowed the College of Pinsk with a large sum of money in order that a priest of the Society might come periodically to Janow to carry on the work of the Martyr.

It seemed as if everything conspired to erase the memory of the "Apostle of Pinsk." Wars in Ukrainia and in Lithuania with the Russians, Cossacks and Turks, threw persons, things and recollections into confusion in Polesia.

Another Cossack incursion in 1660 beat down upon Pinsk and massacred Father Pilinski who had been left as custodian of the College and the Church. Three years after the College had returned to a normal state, it was almost destroyed by fire, set by enemy bands, and in 1701, when not completely rebuilt, a section of it collapsed, fortunately without casualties.

These things kept his co-workers and those who guarded a warm recollection of the "hunter of souls" occupied and fearful for the future.

Disorders, internal strife, misfortune and time all served to lessen the number of the most ardent followers of the Martyr. His splendid fame was obscured and his name was remembered by fewer with the passing years.

Finally, the exact location of his burial place

was forgotten. But God is faithful and He is Ruler of the centuries.

During the civil wars for supremacy in the kingdom of Poland which, from the end of the seventeenth century through the beginning of the eighteenth, engaged the greatest families of the Polish aristocracy in struggles and revolts, conditions in Poland were governed more and more by the enemy countries and became more and more distressing. There were cruelties, massacres, treachery and forays. To add to the sufferings and disorder there was the intervention of foreign states in the contest between Augustus II., a King of German descent, imposed upon Poland by Russia and Prussia, and the national pretender to the throne, Lezinski. Swedish, Russian and German armies followed one another in despoiling the rich and fertile Lithuanian and Polish territory.

The vicissitudes of the war lay most heavily on the region around Vilna and Pinsk. The Rector of the College in Pinsk was alarmed and worried. His extraordinary ability as an administrator and his spirit of initiative, were being put to the severest test. Having exhausted his human resources, he frequently meditated and wondered to which Saint he should confide his material troubles in order that the College might have a sympathetic Patron in its misery. This was in 1702 when they had sunk to the very depths of poverty.

One Sunday evening, worn out by the labors and worries of the day, the Rector was resting. Suddenly there appeared before him a luminous

figure of an unknown brother priest who said to him: "Why do you seek other patrons? I am Andrew Bobola killed long ago by the Cossacks. I will be your patron." And after requesting of the Rector that his body be moved to a place apart, he disappeared.

On the following day, the 17th of April, the priests of the College began the search for the body of the Saint buried in the subterranean crypt in the church, accompanied by the anxious wonderment of many of the faithful who had heard of the miraculous appearance.

After almost three days of search in dust, mold and mud, it was impossible to recognize the bier of the Saint among the many piled up in the crypt. No one knew anything for certain, either of the place or of the date of entombment, since all the witnesses had died long ago, and the whirlwind of continuous wars had turned the minds of the new comers to the College from the thought of the Martyr.

But another vision guided the eyes of the anxious searchers. In a dream Bobola appeared to the sacristan and indicated to him the exact location of the grave and finally, following the indications given in his dream, he succeeded in finding a coffin with the inscription: "Father Andrew Bobola of the Society of Jesus, put to death by the Cossacks of Janow."

Upon opening the coffin those present were dumbfounded and overawed at the sight of the venerable body intact and odorless as if it had been buried but a short time before. The glorious

wounds were red with blood freshly coagulated, the muscles and tendons still flexible. The Martyr had been buried for forty-five years in humid earth, among corpses that were in various states of decomposition. The coffin and the clothes had disintegrated. However, after the dust and the decayed clothes were taken away and the body washed, the marks of the bruises were made more clear to the astonished eyes of those present. The body was then clothed in new garments and a new black chasuble, put into a new coffin and placed in the center of the crypt on a pedestal.

The news of the marvellous preservation of the body and of the miraculous revelations spread rapidly through the country. The aged people of Pinsk and Janow had no difficulty in recalling the face of the Martyr, so celebrated in their childhood but now fallen into oblivion. They well remembered the Father Bobola who had so efficaciously contributed to the spread of the Catholic faith in those parts, who had instilled the faith into their souls and had loved his spiritual children to the point of dying under torture for them.

With the fame of the finding of the body, the veneration and the cult of the holy man began to spread anew and a shower of miracles accompanied it.

He who had promised to be the protector of the College and of the surrounding territory, maintained his promises. Pinsk was no longer to suffer from the continued passage of foreign soldiers who elsewhere were despoiling all the lands and the fields with their forced requirements.

Above all, Pinsk was not to suffer again from the epidemic which resulted from the uninterrupted wars, nor from famine and the eating of unfit food which caused death and desolation up to then unknown in the annals of Poland.

The plague broke out in the middle of the year 1700 and continued until the end of 1710. To give an idea of the seriousness of the scourge, it is enough to say that in the province of Lithuania alone, the Society of Jesus, in the year 1710, registered the loss of one hundred and eighteen members, of whom ninety-four were victims of the plague, having contracted it while working with the afflicted and in comforting the dying.

Everywhere there was ghastly death. The heroic priests who assisted the ill and the dying, fell in great numbers. Only the district of Pinsk, an oasis in the desolation, escaped the visitation. All contemporaries attributed this miraculous immunity to the intervention of the Saint. The following episode is typical of many such extraordinary occurrences:

The alternate success and failure of Polish and Russian interests resulted on one occasion in the victory and glory of Michael Wisnoyeki, the Supreme Commander of Lithuania. This Prince, who earlier had been faithful to Augustus II. and to his powerful supporter, the Czar of Russia, passed over in 1707 to the side of King Stanislas, thus becoming the adversary of his former allies. But when Charles XII., protector of Stanislas, was defeated at Poltava, Peter the Great put Augustus II. back on the throne of Poland and the Lithuanian

Prince again came to the defense of King Stanislas. The ardent defender of his King was captured by the Russians, taken to Moscow and finally imprisoned in the fort of Gluchow on the banks of the Dnieper in December 1709.

To remain in the hands of the Russians meant death by shooting or by starvation. More than one had met such an end. Therefore, he must make his escape but the fortress was extremely well guarded.

Catherine, the wife of the Prince, who tried in vain to use diplomatic influence at the court, thought of trusting her anguish to the piety of Andrew Bobola through whose intercession numerous miracles were being wrought.

She succeeded in having the body of the Martyr brought from the crypt into an open shrine in the church. Then she made a vow to take over the task of richly decorating it and of offering for the liberation of her husband a coverlet and chasuble which she herself would embroider, with which to cover the venerable corpse. For three months, from September to December 1710, the Princess divided her time between long prayers at the tomb of the Martyr and continuous work at the loom. Not a moment of rest, not a pause from the physical exhaustion and the tension of it all. Her clairvoyant heart was in haste to finish the work and fulfill the votive promise and thus obtain the aid of the Great Helper. On the 13th of December, near eight o'clock in the evening, everything was finished. The pall and chasuble richly embroidered were placed in the tomb of the Martyr. That same

evening at the same hour the Prince escaped from prison.

He had lowered himself from the window with a rope, passed through the band of sentinels and patrols and after fording the moat, disappeared in the woods. There he found horses already prepared for him by a confederate and he escaped in company with other illustrious prisoners.

They rode throughout the night, losing their way and almost falling into the hands of the Russian troops who were guarding the fort at Novogrod. Their escape was nothing short of miraculous, as they crossed the Dnieper only a few moments before the moving ice, melted by continuous rains, had completely broken up. A squadron of Cossacks sent immediately in search of the fugitives were stopped breathlessly by the swollen river and found it impossible to cross, as its turbid current was carrying pieces of the moving carpet of ice which had supported the horses of Wisnoyeki. After other dramatic happenings, being stopped many times on the road for the lack of fresh horses, the fugitives, manifestly protected from heaven, came safely into Breslavia. Only a short time before their arrival, the Princess, who was ill and had miraculously recovered her health after a prayer to the Martyr, learned of the flight and the safety of her husband. At Pinsk, where sittings of the tribunal were being held, at the time made up of the highest personalities of Lithuania, the coincidence of the vow and the adventurous flight on the same day and at the same hour gave a new and a great impetus to the veneration. The escape was looked upon by everyone as miraculous.

As a result, the aristocracy was kneeling beside the poor sons of the people at the tomb of the apostle of Pinsk.

Favors were multiplied and the fame of the great confessor now passed beyond the limits of the district in which the work of his apostolate had taken place. The notary of the Palatinate of Novogrodek was liberated from a long and serious illness through the intercession of Bobola and the notary of the Grand Duchy of Lithuania was cured of a serious malady. There were many who obtained unhoped-for success, who were cured in a striking manner, freed from some affliction or consoled in their misfortune.

What caused the most remarkable increase in devotion for Bobola were two outstanding miracles which mystified the contemporaries but greatly consoled two religiously devoted families, in each of which a child was raised from the dead through the merits of Bobola. Their stories run as follows:

Peter Gluszynski, a military captain of the district, was gravely ill but did not wish to invoke the intercession of Bobola because he did not believe in the miraculous efficacy of the new Wonder-Worker, saying: "Until Bobola performs a miracle, I shall not believe in his power." He was cured, but on the morning of the first of February, 1711, the maid, who was to awaken Anna, the nine year old daughter of the Captain, to take her to school, found her lifeless, cold, and stretched on her little bed with her eyes staring from their sockets. The parents and friends, terrified by the sudden end of the child, who was so lively and in excellent health the evening before, tried every expedient to bring

life back into the body that was already cold, but it was all in vain. She did not breathe, she had no pulse, her heart was still. She was dead. The family gathered about the bier of the child, began to pray for her soul, and sent for the parish priest.

The priest of the Latin rite was absent, so the priest from the United Greek Church came in his place and began the prayers of the ritual.

Her parents, with the sadness of death in their hearts, turned to God and invoked the intercession of Bobola. "O God, One in Three Divine Persons, if You wish to glorify Your Jesuit Servant, Andrew Bobola, perform a miracle in our house and return to us our child alive, through the merits of Your Servant who is venerated by men."

While the priest was reading the words of Jesus, "The child is not dead but sleeping," the little child moved her head, recovered her senses, and soon was able to walk.

A few days later a similar miracle happened at Pinsk where a little girl of four years, who had died after twenty days of sickness, suddenly came to life. The father of the child had gone out to order a coffin and have the grave dug but first turned his steps to the tomb of Bobola, to obtain resignation to bear his affliction.

The family of Captain Gluszynski, coming on a pilgrimage of gratitude to Pinsk, was by a strange coincidence given hospitality by the family in which the second miracle had taken place. Together they spoke of their respective exceptional favors and they all went to venerate the mute but powerful body of the Servant of Him who gives every consolation.

CHAPTER VIII

THE LONG ROAD TO THE GLORY OF THE ALTAR

THE FIRST documents and first testimony of the heroic end of Andrew Bobola were gathered by the Bishop of Luck, Alexander Wykowski, who was asked to come to Pinsk to examine the data and the testimony. He came in 1712 and for two weeks listened to depositions taken under oath on the favors and miracles which were written in the prescribed form.¹

He established as a fact the perfect preservation of the corpse, which he had sealed in a new coffin and again put into a special crypt under the church. When he was leaving the college he said to the Fathers, "Be glad in the Lord, I repeat to you, be glad since you will rejoice together with this Saint."

Father Michael Tamburini, the General of the Order, gave instructions for interviewing witnesses and gathering documents on the virtues and on the martyrdom of Bobola.

On this occasion Father John Lukaszewicz who, as we have seen, had known Father Andrew Bobola in his childhood, wrote as much as he knew

¹ On account of the lack of any formality, this sketch of the process of 1712 was not considered valid in the discussions at Rome on the validity of all the processes.

of the Martyr's life and passing, giving also as much of the physical aspect as he could.

The details of this data on the life and the martyrdom of Bobola were prepared and inserted into the Martyrology of the Society of Jesus, thus maintaining and spreading the memory of the Hero.

The growth of the fame and the cult of the Martyr was so rapid that his first short biography appeared at Wurtzburg, even before one appeared in Poland, and medals with his gentle and austere expression were asked for on all sides especially in missionary countries. The biographers say that if any Jesuit in Pinsk was asked for one of these medals and said that he had none, he was apt to fall into disfavor.

In 1717 the people of Janow wished to venerate the Saint by having a cross erected on the spot where, it was believed, the butcher shop had been located, in which the martyrdom took place. This shop was destroyed in 1663 by a fire which burned almost all of the city.

A year before, when the Jesuits of Pinsk were being struck down by an epidemic, they prayed to the Holy Trinity that through the merits of the Martyr they might be saved from the scourge, and the favor was instantly granted.

In April, 1719, the Right Reverend Przebendowski, successor to His Grace Bishop Wykowski of Luck, went to Pinsk to complete the informative process initiated by his predecessor. He had the body of Bobola re-examined and the flesh was found still flexible and intact. He listened to ninety-three witnesses presented to him, almost all of them

members of the nobility, and he examined the one hundred and sixty-one extraordinary favors attributed to Bobola, ten of which were qualified as miracles. After some weeks of intense work, sixteen hundred pages of documents, accompanied by a letter from the Bishop under date of July 29, 1719, were sent to the Congregation of Rites in Rome. In this letter he said:

In order the better to inform Your Eminences, among other things I attest on my conscience that this apostolic man stimulated by zeal for the Glory of God during his life did great work in these regions for the Catholic faith and sealed it with his own blood. Now in the opinion of all dignitaries and nobles, if not of the entire population of the Polish crown and of the Grand Duchy of Lithuania, he is considered to be a Saint, so much the more because God does not cease to perform extraordinary acts through the intercession of this Saint. It is impossible to gather the information on all the miracles and the favors received, because the witnesses are scattered over this vast State, some of whom on account of their work and others for lack of means were not able to come to the place where the process was taking place. We have also received many testimonies in writing but I have not believed it opportune to include them in these acts because of lack of proofs of their authenticity.¹

From that time on Rome was almost uninterruptedly showered with letters, supplications,

1 S. R. C. Deposition on the Introduction of the Cause, a. 1728. Summ. n. 7, p. 1718, paragraphs 25-26.

petitions of high personages and of humble peasants, from individuals and from groups, from the strong and the afflicted, from ecclesiastics and the laity. The demand from the highest dignitaries of the church gathered in the Diet of Warsaw in October and November, 1720, was solemn and memorable. Forty letters beginning with that of King Augustus II. were sent to the Pope. The death of the Pontiff Clement XI. in 1721, followed by the death of his successor Innocent XIII. in 1724, interrupted for a time the study and preparatory examination for the introduction of the Cause by the Congregation of Rites. The constantly growing and extraordinary favors which both humble and powerful obtained from God in the name of Bobola had the effect of making men wish to be prudent and slow in recognizing the signs of incontestable sanctity in the Martyr.

The preacher of the Polish Court had broken a leg in falling from his carriage. Although the bone was completely crushed and he was in constant fear of gangrene, he was immediately cured following a fervent prayer to Bobola.

A tenant was cured of an infection of the synovial glands; a woman was cured of tumors throughout her body; a nun recovered her sight; a paralytic recovered his health, as did a poor man whose entire body was affected by a purulent infection. There were hundreds and hundreds of other cases of sudden cures, among which was the outstanding one of a coadjutor brother, James Bretzer, at Vilna. Gravely ill and with death approaching, the brother was cared for by Father

John Lukaszewicz. On the night of February 12th, 1720, Brother Bretzer was in a death agony. Recovering his senses somewhat, he called for Father Lukaszewicz who spoke to him of Bobola who, probably, had appeared to the sick man in his agony. Father John, a fervent believer in the Martyr, spoke about him affectionately, attached a medal of the Saint to the bed and urged the patient to confide himself to the intercession of Father Andrew. The first burst of confidence brought a rapid betterment to the sick man. It lasted, however, only a short time. The brother coadjutor did not have faith in one who might indeed have been a saint but who had not then received the infallible seal of the Church. So in a paroxysm of pain, the sick man, agitated and upset by the fever and doubt, snatched the medal from the bed and threw it to the floor.

Death seemed more and more imminent. The doctor declared, on the morning, the 13th, that it would be more sensible to think of the preparation for burial rather than of medicine. The Brothers began the recital of the prayers for the dying. Suddenly, Bretzer shuddered and asked Father Lukaszewicz to give him a little wine containing a fragment of the relic of the Martyr. As he testified later, Father Andrew Bobola had appeared to him surrounded by the glory of Heaven. He was given the wine with the relic. Immediately, the dying man felt life again in his veins. He was cured. He got up, dressed himself, and they brought him something to eat, as he said he was hungry.

On the following day, the doctor was com-

pletely astounded. He expected to find a corpse but, instead, standing before him was a man in perfect health, although somewhat weak from the emotional excitement of it all and, perhaps, who knows, smiling a little at the astonishment of the doctor.

Not only were there favors and miracles of bodily cures performed by the victorious apostle but also outstanding examples of great power.

On the evening of November 1, 1723, Mrs. Constance Kunicka and the Mayor of Cracow, Cyril Jakusz, were leaving the services for the dead, customary on the eve of All Souls' Day, to return to their homes. When they reached the market place they saw not far from the cross erected in memory of the Saint in 1717, a great shining cross of light which fell aslant the street. Large crowds of people gathered immediately in wonder and amazement. They knelt in the mud of the square and began to pray, glorifying the powerful Martyr whom they saw dressed in black and bordered in red stretched upon the cross.

Among the many present, there were persons of great common sense and learning who wanted to find a reason for the phenomenon. A certain judge touched the luminous space repeatedly, and his hands, while resting on the lighted cross, were radiant but when he raised them they were simply covered by the mud of the place, caused by the rains the day before.

Nor could it have been a strange ray of light because the night was cloudy and dark and the

cross was distinctly outlined on the ground and motionless.

It disappeared when some unbeliever dared to utter an irreverent hypothesis in regard to it and reappeared again at the earnest supplications of the faithful. It shone thus until morning, awakening in all the idea that the sign was to show the exact spot where Bobola had been martyred.

The judge put stakes at the points of the luminous cross and, a few days later, a cross of the same dimensions was raised on the spot, enclosed by a railing.

Some time later on, a fire destroyed a group of wooden barracks close by and surrounded the railing and the cross itself but the sign of devotion to the Martyr was spared and passersby, even Hebrews and Schismatics, made an act of homage and uncovered their heads when they approached it. This remarkable apparition, attested to by the depositions of more than a hundred witnesses, was examined and certified to in the apostolic processes in Luck and in Vilna.

In 1724, a little child of a noble family was almost dead from a violent bleeding dysentery. It was impossible to give her food or medicine. When the doctors said her hours were numbered, her parents hastened to Pinsk with the child Catherine, to pray at the Tomb of Bobola.

The moment the tomb was opened, the little child recovered consciousness in her mother's arms. She was perfectly cured and again, like the daughter of Jairus, she was given something to eat.

A similar case happened at Vilna, six years



THE MIRACLE OF THE ILLUMINATED CROSS AT JANOV



FREDERICK AUGUSTUS II, KING OF POLAND, VISITS THE
TOMB OF BOBOLA

afterwards. During the epidemic of dysentery which carried off so many children in Lithuania, a young married couple named Florkowski had lost a little boy and were about to lose a little girl. The viscera of the unfortunate child were affected and accompanied by a serious condition of dropsy. Following the advice of the Father confessor the mother confided her trouble and her child to the Martyr, and in his honor heard three Masses to the Holy Trinity. When she returned to the house she asked for "The little one" and was told "She is hardly breathing." Then the mother begged her husband to invoke the intercession of the Martyr. The two prayed for a miracle and obtained it. After three days of rapid improvement, all traces of sickness disappeared.

As a sign of gratitude, the parents, urged by the priest, decided to declare the miracle before the apostolic commission; but, discouraged by the formality of it, as it was described to them, and by the fear of taking the necessary oath, they did not keep their promise to make a public act of praise to the Wonder Worker. The priest admonished them not to be ungrateful, but in vain. The consolation coming from knowing that their child was saved had made them forget the horror and terror of it all as well as their debt of gratitude.

Shortly afterwards, the child was attacked by sudden convulsions, cramps and spasms. The spectre of an unsuspected, unexplainable, and terrible death presented itself. The parents solemnly promised to make the declaration which they had neglected and asked the Saint again to aid

them and on the next day the child was completely cured. Then they went before the Episcopal Commission at Vilna, made their deposition and did not find the formalities as complicated as they had imagined.

A third child brought back to health through the intercession of the Saint, was also of a noble family, named Chmielnicki. The body was covered with a painful skin disease which, after some months, developed into what is medically known as the fearful plica. Changes in the capillary roots transformed the little head into confused knots of hair, swollen with blackish blood and resembling serpents. The father, helpless and resigned, gave up all faith in the doctors. The little body became rigid and a servant had begun to wash it to prepare it for burial, when the mother, after a fit of weeping, turned to prayer, asking God, through the intercession of Father Bobola, for the life of her child, which was her own life. Suddenly, and this word is repeated continually by the biographers of Bobola with reference to his miracles, suddenly, the plica disappeared and one week later, the little child was playing about the house and perfectly cured. God had restored the child to her afflicted mother through the merits of His apostle. An extraordinary coincidence in this particular miracle is that the child cured bore the same name as the terrible Cossack leader under whom the Martyr met his death.

These three cases which were approved by the Congregation of Rites are among the most celebrated miracles. But an untold number of less

talked of cases, which perhaps were none the less marvelous for the humble surroundings in which they occurred, are reported in the "book of favors" wherein the priests in charge of the tomb were continually recording them.

Nobles and common people, high dignitaries and peasants, visited the crypt and there were many non-Catholics among them.

A famous case was the conversion of a Lutheran general, Casimir Putkamer, who, curious about the strangeness of the cases cured, was suddenly struck blind while descending the stairs to the crypt. Led into the yard, he suddenly recovered his sight. He was so troubled by this fact, that he finally abjured his heresy and was received into the Church on the 19th of January, 1728.

Among all the devoted followers of the Martyr who wished to see him honored as a Saint was Augustus II., King of Poland, who attributed to Bobola the cure of gangrene in his left foot for which he rendered solemn and public homage at the tomb of the Martyr. Among the many letters which showered in upon the Holy See from every part of the kingdom for the advancement of the cause, his were the most pressing and insistent. In one of his letters dated March 20th, 1726, addressed to Pope Benedict XIII. he wrote:

Although Your Holiness has been made sufficiently aware of the glorious martyrdom, of the virtues and cures by which the Venerable Servant of God, Andrew Bobola, Priest of the Society of Jesus, killed more than sixty years ago by Schismatic

Cossacks through hate for the Holy Faith, has illuminated my Kingdom and the Granduchy of Lithuania, I consider it my duty to present a humble prayer to Your Holiness. I am herewith imploring with submission and fervor that Your Holiness deign, as soon as may be possible, to have examined the glorious merits of this Athlete of Christ, so that he who courageously suffered death for the Faith of Christ may be numbered among the Blessed and that he may receive from the entire world, and above all from my Kingdom, the honor he merits. It is not necessary to explain at length how this would increase the Glory of God, how much consolation and how many favors it would bring to those who follow Christ and how much honor, strength, and greater attachment to the Holy See it would bring to my Kingdom.

In the same sense, wrote Clementine, the Queen of England, Emperor Charles VI., Maria Q. Lezinska, the Queen of France, as well as princes, electors, bishops and other dignitaries.

Virtue is above thrones. The history of Saints has often witnessed kings, kneeling before the humble, fearless virtue of some little religious who lived in obscurity and was suddenly wrapped in spiritual splendor.

CHAPTER IX

INCIDENTS OF THE CAUSE UP TO THE SUPPRESSION OF THE SOCIETY OF JESUS

IN CONFORMITY with the decrees of the Sacred Congregation, the informative process was to take place at Janow to make certain that devotion to Bobola had not developed into public veneration.

The acts relative to this were gathered with care and rapidity at Janow, where the informative process took place in 1727 with the questioning of one hundred and four witnesses, and at Pinsk, where the examination relative to public veneration was made. These acts were sent to the Congregation and printed in 1728.

Notwithstanding the objections raised officially by the Promoter of the Faith, Monsignor Prospero Lambertini (the future Pope Benedict XIV.), the Sacred Congregation declared itself favorable to the cause and on December 22nd, 1728, Pope Benedict XIII. signed the commission for the introduction of the cause, with his own hand.

A few months later, the Promoter of the Faith, Monsignor Charles Calvachini, confirmed the decree on the "Non cultus" on June 18th, 1729 and letters for the apostolic processes were sent to Luck and to Vilna.

The tribunal of Pinsk which had begun its investigations in the early days of May, 1730, questioned one hundred and fourteen witnesses and submitted the depositions of one hundred and twenty-two other witnesses of the preceding informative processes for revision. The Tribunal worked twelve hours a day. Among all the favors attributed to the intercession of Bobola, twenty were enumerated in the list of miracles.¹

Many testimonies sent in writing by the faithful, who could not come personally to the city, were excluded from the process as not sufficiently proven.

On the 26th of May, 1730, the Tribunal made an examination of the body of the Saint to determine the contingent causes for the perfect preservation of the corpse. Two of the most noted doctors in Lithuania were called in to assist in this examination. The coffin was opened and the body taken out and its condition was accurately described. More than seventy years after the martyrdom, every member of the body was soft and perfectly elastic. The wounds were bathed in coagulated blood, fresh and intact. There was no bad odor. And yet, the atmospheric and physiological conditions of the place of burial had been more than favorable to rapid disintegration; the crypt being damp and mouldy on account of its nearness to the river Pina and to many marshes.

1 According to the Acts, the People of Pinsk and thereabouts found it more expeditious and economical to invoke the intercession of the Saint than to go to the Pharmacist. According to the latter, the cures were happening altogether too often and not without complaint on their part because of their lack of trade.

There were dozens of decomposed bodies around that of the Saint, and under such conditions the body of the Saint should have disintegrated as quickly as had the clothing and the coffin. On the contrary, it seemed to have been buried only the day before. The conditions were so extraordinary that the doctors did not hesitate to call it miraculous. One of them wrote:

I firmly declare and without any hesitation that the preservation of the body from corruption has a supernatural character and is due to special divine intervention.

The marks of martyrdom appeared in all their eloquence.

Part of this official report reads as follows:

"It was verified that the skin had been stripped from the top of the head, that the right eye had been dug out, the lips had been cut off, two front teeth broken, the tongue uprooted, the ears and nose cut and there was a deep gash in the nape of the neck. Two wounds were visible on the left arm, one as large as a hand, above the elbow, the other below it. The first finger and part of the thumb were missing. On the right arm under the elbow was a cut three fingers wide. The skin of the hand was torn off and part of the upper end of the thumb was missing. Two wounds made by a sharp instrument were noted on both hands, as well as a deep gash in the chest. The flesh below the knee of the right leg was torn off, and one toe on the foot lacking, while there was a deep wound on the ankle of the left leg and one toe missing.

The backbone was broken in several places and the skin on the back completely torn off while coagulated blood covered the sides."

In October, 1731, the acts of the processes of Luck and Pinsk were regularly transcribed in a volume of one thousand and seventy pages and sent to Rome. Two years later, the acts of the process of Vilna, begun in 1730 and completed in 1733, reached the Congregation of Rites. The Bishop of Vilna, President of the Commission, concluded the report on the Vilna process with these words:

I add my humble demand, mine personally, and that of my entire diocese, that Your Eminences should proceed with this cause in consideration of the value of the testimony given, not only by the people but by princes as well. In consideration likewise of the manifest signs of heaven, sufficient to prove the sanctity and martyrdom of the Servant of God, and of the general tribute that the people render to him, calling him Saint and considering him as such, I beg that Your Eminences kindly consent to hasten the beatification on the recognition of his martyrdom, to the consolation of this Catholic country which awaits and implores such a favor.

A total number of nearly three hundred witnesses had been examined.

In Rome, where the fame of the Polish martyr was growing day by day, voices of devotion and petitions were added to the many which were coming without cease from Poland. The Primate Potacki "inter rex" during a vacancy of the Polish throne, made himself the last interpreter, in the

name of all the people, in a supplication to Pope Clement XII. in July, 1733.

Finally, after the accurate examination of all the acts, the Congregation approved the processes in August of 1736 and the pontifical decree relating to them initiated the real and direct discussion on the question of martyrdom.

The councils which followed prior to the proclamation of martyrdom for the faith were neither short nor simple. The objections of the Promotor of the Faith, Ludovic de Valentibus, were innumerable and he continuously and vigorously opposed every act of the cause, with acumen and exceptional critical power, even calling into doubt the testimony of the only two acceptable eye witnesses.¹ Likewise, a supplementary process had to be held at Pinsk, relative to the cure of little Catherine Brozowska, to eliminate certain defects of form which threatened to exclude the miracle.

It fell to the lot of Pope Benedict XIV., Prospero Lambertini, who well knew the cause of Bobola, having been the first "critic" when he was Promotor of the Faith, to decree, after strictest study and deep discussion, that Bobola was a Martyr of Christ and of His Church.

On February 9th, 1756, Pope Benedict promulgated "the decree by which we declare and proclaim

1 One of these two witnesses was an inhabitant of Janow whom the Cossacks had forced to guide them during the capture of Bobola and to take care of their horses during the whipping and torture of the martyr. The credibility of his testimony was lessened, according to the Promotor, from the fact that he, like the other witness, was almost a centenarian at the time he made the deposition, i. e., seventy years after the martyrdom, and was therefore lacking in precision.

that the martyrdom . . . of the Venerable Servant of God, Andrew Bobola, a professed priest of the Society of Jesus, is proved . . . ” Bobola was therefore a martyr, diffused in royal glory. To be proclaimed “Blessed,” since his martyrdom had been proved indirectly, that is, on testimony for the most part “heard” rather than seen, it was necessary to examine and approve not two, but four miracles. Then began again the processes to corroborate the proof of the miracles, but the matter proceeded with great difficulty. Two or three times the investigations were halted for a period of six whole years.—*Appendix B. 1749.*

The Papacy was then living through hours of anguish. Throughout all of Europe there was flowing a corroding and arrogant current of new ideas; flashes of rebellion which occupied and pre-occupied the minds of the rulers of the Church. It was the triumph of Rationalism and Illuminism throughout Europe while Jansenism gnawed at some of the finest forces in the French Church and Febronianism was taking constantly greater hold in Germany.

The Jesuits, themselves driven out of Portugal and Spain and persecuted everywhere to some extent, could not insist upon the exaltation of one of their members to the altars of the Church. Then came the fatal day of July 21st, 1773, which saw the suppression of the Society of Jesus.

Poland, although tortured by wars and partitions, which finally caused her to lose even her name, had the courage to ask the Holy See repeatedly for the beatification of Bobola, but she

could not energetically continue the prosecution of the cause.

Again, time and events of history seemed to threaten Bobola with oblivion, but veneration for the Martyr gave no sign of dying. Rather, like all things which draw sustenance from the Blood of Christ, it spread beyond the confines of Polesia, beyond Lithuania and Poland itself and conquered vaster horizons. "The little crypt was not large enough to accommodate all the faithful who, in compact groups, knelt in the yard, even hampering the passage from the college to the Church."¹

The diary of the Sepulchre and that of favors received, registered the influx of visitors, more or less illustrious, and the reception of gifts and offerings more or less precious.²

Requests from abroad came for pictures and relics of the Saint. From the miraculous crypt of Pinsk arose an appreciation of a glorious heroism, which healed ills and drew continuous numbers of pilgrims to beg for favors and to render thanks for those obtained.

1 Poplatek o. c. Chapter X, Paragraph 9, from R. C. Summ, n. 7, pp. 84 to 102.

2 In 1732 and 1773, the number of visitors was about five hundred a year. The gifts—ex-votos in gold and silver, lamps, chasubles and palls richly embroidered, increased the devotion at the little crypt, while the money offerings constituted the "Fund of the Servant of God" destined to cover the expenses of the processes. Among the pilgrims were noted more than one Schismatic and some Hebrews attracted by the miracles, who came to beg for favors and to bring ex-votos and at times even alms for Masses.

CHAPTER X

THE SACRED BODY IS VENERATED BY THE SCHISMATICS AND BEGINS A LONG ODYSSEY

WHEN THE Society of Jesus was suppressed, the College, the Church, with the Body of Bobola, and the house at Pinsk, which the Jesuits had to abandon, were confided by King Stanislas Augustus in 1784 to the Uniate clergy who surrounded the Martyr with great veneration. But this was only for a short time, because at the second partition of Poland in 1793, Pinsk passed into the possession of Russia. Catherine II. drove the Uniates from the Church and placed the Schismatic Basilicans in charge so that he who was killed through hatred for the Catholic Church by the Orthodox, now received the respectful attention of the enemies of Rome.

It was not long, however, before the continual coming of the faithful, as well as of the Schismatics, to the tomb of Bobola, irritated the Head of the Orthodox religion and he ordered them to close the crypt and bury the precious body.

One of his own monks referred the case to a Conventual Franciscan Father in Pinsk who, in turn, wrote about it to a Polish Jesuit of Plock in White Russia.

As is known, by direction of Catherine, the

Schismatic Empress, the Society of Jesus was not suppressed in Russia and it continued to live and to function there with the consent of the Holy See.¹

The General of the Order who had established himself in Petersburg asked and obtained permission from Czar Alexander I. to transport the body of Bobola from Pinsk to Plock that it might be buried in the Jesuit church, this to be done at night and without public ceremony.

The General's delegate, Father Rzewuski, received the instructions and letters of recommendation from the Provincial and from the assistant of the civil and religious Governor in Minsk, who directed affairs at Pinsk. This authority had been given by the government at Moscow with definite and detailed instructions. It is very interesting, as well as affording an idea of the narrow sectarianism of the Schismatics, to read the report of Father Rzewuski after having brought his difficult task to a happy conclusion. This required ability, frankness, eloquence, and initiative, all of which he employed in a high degree, as is evident from the following account:

"God fully blessed the plan of the Father General to transfer the body of the Venerable Bobola from Pinsk to Plock. That permission, given so quickly and even more promptly than had been hoped for, by Emperor Alexander, was the first indication of divine favor. The transfer was of great importance because there was every reason

1 The Order was dissolved automatically only when the brief of abolition (*Dominus ac Redemptor*) had been published but Catherine did not permit it to be published in Russia.

to fear that if the venerable remains were too long in the hands of the Schismatics, one day or another, they might have transferred them elsewhere or destroyed the body. Therefore, as the Father General had obtained the desired permission so earnestly sought after, and had received formal notice through Prince Galitzin, he was pleased to make me the instrument of his desire. On that account, I was called to Plock by the Father Provincial, Casimir Ostrowski, and I understood there was no time to be lost but that the task had to be completed as soon as possible. The Governor of Vitebsk, the illustrious Sumorokov, had written to the public officials of Plock and to his district, that by virtue of the permission given by his Majesty, the Emperor, through the Minister of the Interior, the body of the Jesuit, Andrew Bobola, was to be transferred from Pinsk to Plock and interred in the church of the Jesuits in Plock without any procession or other ceremony. It was clear that there was more to the task than was included in the simple meaning of these words, and believing that the same orders had also been sent to Pinsk, I made ready for the journey. I had the necessary instructions from the Provincial and from Father Anthony Lustyg, Assistant and also Rector of the College of Pinsk, so I started. I had to stop at Minsk, the capital of the department of the same name and residence of the Latin Bishop, Dederko, of the Greek Russian Bishop, Potenkin and of Governor Karnieiev, all of whom had a share in governing the city of Pinsk. I gave the letter of recommendation from the Father Assistant to

Monsignor Dederko, telling him the reason for my visit. He informed me that it would be necessary to ask permission of the Holy See which had before it the cause of the Venerable Bobola who already had been declared a martyr to the Faith. But immediate application to the Holy See is forbidden by the laws of Russia without consent of the Imperial Senate, and it was impossible to obtain this as I was already fulfilling the decree of the Emperor. I likewise feared that such delay might bring about a revocation of what had already been given, so without further ado, I decided to continue the work which I had begun. In addition to the letter from Father General, I gave to Monsignor Dederko one which I had written, in which I begged him to designate those whom he wished to recognize the body and arrange for its transportation. His Excellency quickly made it known that the matter was beyond his power. But reflecting, however, that with the Imperial permission already given, the body would at all costs be transferred to Plock even without the intervention of the Jesuits, he saw that he must adapt himself to the circumstances.

“For this reason, by mandate given on the 9th of January, 1808, he designated as his delegate the Canon Provost, Gaspare Dombrowski, Dean of Pinsk. And since it was against Russian law to appoint a Promotor of the Faith, he selected for that office, under the name of ‘Elected member’ Father Anthony Brzozowski, parish priest of Pinsk and a Conventual Franciscan. For notary, he chose Father Beatus Milanowski of the Order of Preachers and Prior of the local monastery.

"I then went to the Governor of Minsk and gave him the letter of the Father Provincial. As soon as he read it he said that it had already been communicated to the public officials of Minsk and of the District, with all the necessary directions to be followed in order that the Emperor's order might be fulfilled to the letter. I asked him to give me a copy of these orders. After a few moments of hesitation he consented and gave me a letter signed and sealed by him, in which he repeated the same order he had sent to Pinsk. He then added further instructions; that if need be, I be given assistance in finding the body and transporting it.

"To facilitate the matter further, he referred me to the Greco-Russian Archbishop, Potenkin, who had jurisdiction over the city where Bobola was buried. I made this visit with great reluctance but I was constrained to do so by necessity, otherwise the matter might have been delayed and perhaps our endeavors might all go for naught.

"When the Archbishop heard me he said that he had already sent the necessary instructions. He declared to me, however, that nothing could be done unless I went to the head of the Greek-Russian monastery, who at that time, was absent from Pinsk. This was very annoying and I asked to be relieved of the necessity of doing it. He consented and gave me a letter to give to the monk Innocent, who was acting in place of the Archimandrite. In this letter, signed by the episcopal Sanhedrin, orders were given to release the body of Bobola even if the Head of the monastery were absent.

"Having made the three visits in Minsk and

being furnished with all the necessary permits, I continued my journey. Arriving at Pinsk, I went immediately to the Canon Provost, Gaspare Dombrowski, presenting to him the mandate from the Bishop which designated him as delegate, Father Brzozowski as 'elected member', that is, Promotor of the Faith, and the Dominican, Father Milanowski, as notary. All three received me with exquisite courtesy, declaring themselves ready to lend their services in whatever way and at whatever time would seem most opportune.

"Here we encountered another difficulty which had to be overcome. In the imperial order it was designated that the body of the Saint should be transported at night and without an ecclesiastical procession, and being informed that the intervention of the delegates of the Catholic Bishop might be considered as such, it was possible that the accusation might be followed by the inevitable consequences. I sought to do everything according to canon law and at the same time without reproof or dissatisfaction on the part of anyone. With this in mind, I went to the Prefecture where I met the Under-prefect Horkusga, who was acting in place of his absent Superior.

"I gave him the Governor's letter with one of my own. In my letter, naturally, I could not expose the reasons why I was asking for the presence of Dombrowski and the two other ecclesiastics designated by the Catholic Bishop, because the Greco-Russian monks and the civil officials would be opposed to it. I well understood that any violation of the imperial orders would expose

the Bishop, the three delegates and myself, to a summons before a tribunal of the Russian government. Therefore, I proposed the matter in this way: I asked that the two local parish priests be permitted to attend the taking of Bobola's body as witnesses to the fact that there was perfect observance of the orders of the Emperor and the imperial laws, and that they might attest to the identity of the body for which I was responsible to my Latin superiors. Unless this were done the latter might be obliged to take up the matter with the civil officials of the government of Minsk. If I succeeded in my plans in regard to the two ecclesiastics concerned, I flattered myself that I would be able, one way or the other, to include the third member, the Reverend Father Prior of the Dominicans.

"After my request, I gave the Sub-Prefect the letter signed by the Sanhedrin of the Greco-Russian Bishop, addressed to the monk Innocent, vicar of the Superior in the ex-college of the Jesuits, now a Schismatic monastery. The Sub-Prefect, accompanied by the president of the tribunal, Ignatius Alesza, went at once to the monk Innocent to facilitate the matter. A little later, together with the three priests in question, I called upon him for consultation. The monk read the letter from his Bishop which the Sub-Priest gave him and from it understood my reasons for obtaining all the testimony and guarantees on the identity of the body. While the others present were in complete accord with me, he did not wish to admit it at all. He continued to refuse, saying that the letter from

his Bishop required him to release the body and nothing more. Further, he could not permit any recognition, nor could anyone except the Sub-Prefect and the Jesuit Father, assist at the taking of the body. Besides it was severely forbidden for anyone to enter the crypt and already, a short time ago, the Sub-Prefect had driven away several people who had gathered about me to see the Venerable Martyr when I was approaching the ex-college, because they had learned the reason for my visit to Pinsk. The same fate was in store for the Reverend John Lukaszewicz, Chaplain for the nuns of Saint Basil, who had been altar boy when the Jesuits were there, and having become a priest, had continued to officiate after their expulsion and since the coming of the Schismatics. I sought to have him with me because I knew him to be well acquainted with all that concerned Bobola and I had recourse to him because he would have aided me in wrapping the sacred body for transportation, but it was impossible.

“The worst of it was, however, that the monk Innocent did not wish to admit even the two parish priests, suspecting what was really true, that they had come as delegates of the Catholic Bishop Dederko. He said, that in a place subject to the Greco-Russian Bishop Potenkin, no one, without his authority, could exercise a delegated power. Then I tried every means of persuasion to induce him to permit them to attend as his acquaintances. Finally, he consented and at three o'clock in the afternoon of January 17th, we went to the monastery, where we awaited nightfall. At seven o'clock we were to

go down into the crypt. I went down first, then came my two Roman assistants, followed by the Sub-Prefect with his secretary, Olesza. Lastly, the monk Innocent went down, accompanied by another monk.

"The venerable body was still uncorrupted in the tomb with all those signs and minute details which are referred to in the various processes. All who were present agreed as to the true identity of the body. On account of the presence of the monk, Innocent, my Catholic assistants could not directly offer their judgment as to the identity, but they succeeded, nevertheless, in making it understood by giving advice as to the methods of transporting the body, in such a way as to make their judgment known. Innocent had no objection to this. Then, by order of the delegate and according to the prescribed rite, we bound the neck of the Venerable with a double cord of red silk which was brought down over the front of the body to the feet and wrapping it around the knees, we fastened both ends at the fingers, placing a card under it on which the seals were to be pressed.

"Innocent, believing that I desired to place my seal first, said that he should be the first one to do so, but not having his seal with him, he went to the monastery to get it. In the meantime, the others profited by his absence and placed their four seals. When Innocent returned he placed his seal, also, saying nothing at that time at seeing the other four seals.

"The delegates then enclosed the body in the coffin which they bound securely, placing on it two

new seals, that of the Chancery and that of the Dean. I then tried to have the coffin removed to a more convenient place while the reports of the recognition and taking of the body were written and while the preparations were being made for the transfer with all the honors required by the Church.

"The Sub-Prefect, Horkusza, however, did not approve of my arrangement. He said he could not permit any unnecessary delay, that he had already arranged to come and accompany the party himself for a long way and that he had also sent the necessary orders to the subalterns of the district. Moreover, he feared that to keep the body in any other part of the city might give the people an opportunity to resist losing it, incited as they might be by malcontents or by misconceived devotion. I agreed to leave the sacred remains where they were. Meanwhile, during the following day, we tried to hasten the written report of the Bishop, but there was not time enough to copy it, so I had to resign myself to having it sent later. My reason for this was that the Sub-Prefect came to me at five o'clock on that day, which was the 19th of January, saying that it was absolutely necessary to leave that very night for reasons already stated. He added that we should be at the monastery at nine o'clock to take the corpse away.

"We were there punctually at the hour fixed and he placed guards so that no one else might enter. When we were in the crypt he asked me for the order for the release of the body which I gave him. Then the monk Innocent disturbed us again. He wanted the seal of the monastery to be the only

seal on the coffin and asked that the other four be removed. He feared that his Archbishop, to whom he would have to render an account of everything, would blame him for permitting people from the outside to place their seals on anything that came under his jurisdiction.

"We appealed to the Sub-Prefect, saying that we had no means of removing the seals once they had been impressed. To calm Innocent, we devised this plan: I was to prepare a certificate saying that I had received the body after the examination by the two parish priests and that the coffin bore the seal of the monastery. My plan met with no success and in order not to argue longer, I yielded.

"Finally, at eleven o'clock, we descended into the crypt. The sacred body was consigned to me and placed on the carriage. We then started, accompanied by three soldiers while we were passing through the city.

"The Sub-Prefect and the Secretary Olesza preceded us in another carriage with a large lantern to warn us where the roads were bad. The journey out of Pinsk was very difficult, so much snow had fallen and the weather was so very cold. At one point, the carriage of the Sub-Prefect over-turned on the road and was broken and he dismissed the soldiers, not wishing to wait for another carriage, and accompanied us on foot with the lantern for a distance farther. In the meantime, he informed his secretary that he did not do this officially as he was beyond the limits of his jurisdiction, but only through his devotion and affection for the Venerable Martyr from whose intercession with

God he was awaiting help, and yet, he was a member and Sub-Prefect of the Greek-Orthodox church.

"In this way, he kindly escorted us as far as Viszewicz, where there is a small monastery with a farm belonging to the Franciscan Fathers. Here we stayed for a little while, awaiting an opportune moment to continue our journey. I knocked to ask for shelter. The lay brother being awakened, came to open the door for us and hearing the reason for our stopping, he exclaimed, 'Thanks be to God that the Venerable Martyr has come to visit our house'. Then I was congratulated for having succeeded so well in the affair without rousing the citizenry. He said that some years ago, rumors were spread that Bobola's body was to be taken away and that the authorities and others of importance showed themselves to be definitely opposed to it and would take arms to prevent it. This time I told him there could be no opposition whatever after the express order of the Emperor.

"Here I take the opportunity to mention all I heard during my stay in Pinsk, that is, from the 14th to the 19th of January. During that time I visited convents and monasteries and several of the principal Catholic families of the city. All of them, on learning that I was a Jesuit, received me cordially although they could not hide their sorrow that I was depriving them of the dearly loved remains of the Holy Martyr. They understood, however, that it was all for the best, because, although the Graeco-Russian monks permitted private devotion to the Martyr, there was not that

full and wholehearted devotion for him which existed during the times of the Jesuits, the ex-Jesuits and even of the Greek Catholics.

"They also related that wicked rumors had been spread among the people that the Martyr was a Graeco-Russian, usurped by the Jesuits as one of theirs. At first they took it as a foolish rumor, but as it was making headway they thought it might be taken for the truth, especially since so many archives and documents to prove the truth were being ruined or destroyed.

"If such an opinion as this became prevalent it would not be a difficult matter to have the body removed to some unknown part of Russia or buried in such a way that every trace of it would be lost. They added, that they were praying that the Jesuits might return from White Russia and take over the college again, but if this were impossible, they resigned themselves willingly to seeing their beloved Saint where he would be more secure and where he might act for the greater glory of God and receive greater veneration himself.

"Moved as I was by their courtesy, I begged them also to give me any testimony they might possess as to the identity of the Venerable Bobola, and they provided three certificates with all the minute details and prepared in correct form. The first was signed by the heads of the principal families; the second by Canon Szyrma; and the third by the aforementioned Reverend John Lucaszewicz, chaplain of the convent. They further said that a substitution of the body could not have taken place as the people knew it well and

venerated and visited it continually and that the custodians of the body were alert and trustworthy. The Schismatic monks were also much interested in keeping it for public veneration on account of the offerings they received from the pilgrims and they would not have thought of a substitution after the order of the Emperor to remove it, for fear of his anger.

"Having passed the rest of the night in the home of the Franciscan Fathers, I sent a trustworthy person to Pinsk to obtain whatever testimonial documents might have been completed. Father Brzozowski, the second delegate, came to see me and gave me an official document for the Bishop of Minsk.

"In the meantime, a devoted peasant woman presented herself saying in a loud voice: 'In a serious illness I invoked the intercession of Saint Andrew Bobola,' as she called him, 'and I made a vow to visit his sepulchre and have a Mass said. Knowing that he was here I came to fulfill my vow. I beg of you to accept the offering for the Mass and register my cure in the book of favors which he has granted.' On account of his age, the Dean could not come to make the juridical examination of the favor or of the possible miracle but he promised to have a Mass said.

"When we resumed the journey, we saw mountains of difficulties before us. I could not go directly to Plock because I had to have the approval of Monsignor Dederko, Catholic Bishop of Minsk, on my work. Here we met a serious embarrassment in selecting my entrance into the city. If I

declared my precious burden, I would be detained at the town hall and the governor might tell me to leave at once to prevent the people from gathering around the body of the Venerable. Still worse, perhaps, we might be excluded so as not to hurt the sensibilities of the Graeco-Russian Archbishop Potenkin, who had been unwilling to permit the transportation of the body and had consented to it only in face of the Imperial decree. If I attempted to enter secretly, there was a danger when it became known, that the Bishop and myself might get into difficulty and I might have to leave at once without the Bishop's recognition of the body, or I might have to stay there, who knows how many days, in order to explain everything and prove my innocence. In all the uncertainty, I recommended myself to the Venerable and decided to say nothing at all. At the entrance of the city, the casket was covered so as to make it appear like personal baggage. It was taken for such by the custom officials and I was allowed to enter unmolested. We took lodgings on the night of the 24th of January, 1808, in the diocesan seminary and Monsignor Dederko, having been notified of my arrival, came the next day. He read all the testimony and found everything in order, then opened the coffin and at once attested that the body was the one which he had seen at Pinsk. Two priests, who were admitted to venerate the Martyr, attested likewise.

"After the examination, the Monsignor had the coffin closed and set his seals upon it, saying that he would send all the documents of recognition and

identity to Plock, but, meantime, he gave me a provisional certificate. His first advice was for me to leave at once because news of the arrival of the sacred remains was beginning to spread through the city and the people were already beginning to express a desire to come and prostrate themselves before them.

"I hastened to the City Hall where I obtained a passport giving me free passage and I was assigned an officer who was to accompany me for a certain distance in order to avoid being detained by the guards. After passing them I could continue in the direction of Plock.

"Finally, we reached the college toward midnight of the 29th of January, 1808. The superiors immediately came to the door and the sacred burden was deposited in the crypt of the Church where an appropriate sepulchre had been prepared.

"The next day, January 30th, at nine o'clock, the Suffragan Bishop of Plock, Monsignor Aprian Odyniec, came to the college and, after reading the documents, opened the coffin and examined the body. He then closed it again and set his seals, leaving a document authenticating his recognition. Finally, the civil authorities of the district of Plock were notified of the removal and transportation of the body as prescribed in the Imperial Order."¹

An echo of the joy of the Jesuits on the

1 From the manuscript account of Father Rzewuski with the title "History of the Purpose and Method of the Transfer of the Body of the Servant of God the Venerable Andrew Bobola, by Father Rzewuski" Poland, January 30, 1808. Archives of the General Apostolate.

recovery of the sacred body still resounds in the sober Latin of the Father General who, in an encyclical letter gave the comforting news to the members of the Order in White Russia urging them to venerate and imitate the Martyr. *Appendix, p. 4.*

The body was hardly at Plock when the sacred relics began to exercise their miraculous power. A pious and holy young Hollander, a student of the Society of Jesus of Dunaburg and then at Plock, full of holy enthusiasm, wrote about the Martyr to his parents. He was John Phillip Roothaan, the future General of the Society. *See letters in Appendix, pages 7-8.*

By 1813, more than sixty favors received had been approved and regularly entered in the chronicle.

Among the first and most noteworthy was the instantaneous cure of a poor woman who was blind. She had lost her sight in 1805, and, reduced to beg for a living, had persistently and faithfully followed the counsel to turn to Bobola whose body had reached Plock only three weeks before, preceded by his fame as a worker of miracles. She sent an offering to the tomb and the same night that she had finished a triduum of prayer to obtain the favor, she awakened and saw a light coming up from the street. Going to the window, she saw several men at work around a lighted furnace, then she beheld the moon in the cloudy sky, and the houses and objects which she had not seen for three years while living in darkness. She could see. It was not an hallucination. The Worker of Miracles had taken pity on her.

An extraordinary instance of the intervention of the Saint took place on May 9th, 1809, in the unhopd for saving of more than two hundred horses destined for a regiment of Uhlans, but in imminent danger of being drowned in the River Don. The God of the stars and the tempests, who blesses death and the harvests, had saved the owner from the desperation of ruin. He was, perhaps, a man incapable of resisting misfortune, who had begged the favor through the merits of His heroic Martyr, as he called him.

The custodians of Andrew's body grew weary of writing the thousands of favors and the examiners of the processes were not able to hear them all. No one will ever know what and how many were the purely spiritual graces which Bobola obtained from God for his faithful. Many of these will serve to recall and to emphasize the apparitions made to Schismatics who were thus brought into the true faith.

Mind cures, restoration from psychic ills, with attendant errors, are frequently beyond the control of human power. They do not admit of witnesses, because they are mysterious touches, imperceptible urges, and yet, many such cures are here recorded. From Heaven, the Martyr continued his conquest of souls. And yet, even though the veneration of the faithful continued through the incentive of the precious relic, it was not possible to continue the movement toward beatification. The succession of miracles and the firm belief of the faithful, however, spurred the Jesuits of Plock to seek out

and gather whatever additional evidence existed of favors received.

In 1812, part of Napoleon's army marching on Moscow was quartered in Plock, and carried off whatever was precious in the churches. The tomb of Bobola, however, with its many valuable gifts, was left untouched, though it must have been known to the soldiery.

Two years later, the Jesuits were driven from Petersburg, because they were the means of notable conversions among the great personalities of the kingdom. One of these converts was the nephew of Count Galitzin, Minister of Education and of Religion. In 1820, a few years after the re-establishment of the Order in the entire world, signed by Pius VII. on August 1814, the Czar exiled all Jesuits from Russia.

The minister, Galitzin himself, was the leader of this hostility and in it he commanded the enthusiastic support of Protestants, Schismatics, Masons, and "Free-Thinkers," all of whom were active against the Church in Russia at the time.

CHAPTER XI

A NEW PATRON SAINT OF POLAND

IN THE midst of this persecution, the moment arrived when his brothers would be forced to leave their fruitful apostolate among the oppressed Poles, but the Martyr could not abandon his native land nor cease in his effort to comfort those who had remained in the desolate country to continue the holy battle of the Gospel.

As at the time when he had been proclaimed defender of the City of Pinsk which had seen his last apostolate, so now, his fame was growing beyond all proportion. Broadened by his celestial protection in an extraordinary and a prophetic way, it spread, no longer over a city but over a country; no longer over a community of souls, but over a whole people. "Poland will be re-established and I shall be known as its protector."

That which was a prophecy is now a reality. In 1854, when the war of the East, which soon became the war of Crimea, saw the Western nations pledged against the schismatic imperialism of Russia, the attention of Catholics was intently directed toward the religious question of Eastern Europe. The following episode appeared at that time in the *Civiltà Cattolica*¹ in connection with the

1 Second Series, Vol. VII, (July) a. 1854, pp 9-10.

condition of the Poles who were being persecuted by the government of the Czar.

In 1819, Father Korzeniecki, a zealous Dominican preacher, was forbidden by the Schismatic government to write, preach or even to hear confessions, under pain of exile to Siberia. Being an active worker in the vineyard of the Lord, he was borne down with sorrow at the realization that he had been rendered powerless in all matters of spiritual welfare.

One evening about nine o'clock he opened the window of his room before going to bed and standing with his eyes turned toward the heavens, uttered the following prayer: "O Glorious Martyr of Christ, Venerable Andrew Bobola, you who for many years predicted the rebirth of our beloved Poland; you who see those who rule it intent on drawing it further from God in the Schism, do not permit her to suffer tortures and opprobrium, and obtain from the Almighty the favor of freeing her from the yoke of Schismatic oppression." He then closed the window to go to bed, when the Blessed Martyr appeared to him in the center of the room. "Here am I," he said, "whom you invoked a little while ago. Open the window again and you shall see." At first frightened and astonished, but reassured at once because the Venerable told him to have no fear, he reopened the window and no longer saw the little garden and the limits of his monastery, but an immense prospect of desolation. "You see," said Bobola, "the fields of Pinsk where I had the glory of suffering martyrdom for the faith of Jesus Christ. Now turn your glance and you



VISION AND PROPHECY OF THE FUTURE PATRON OF POLAND



THE MIRACLE OF THE VISTULA

will know as much as you desire." Father Korzeniecki again turned his eyes and was all the more amazed when he beheld an innumerable army of Russians, Turks, French, English, Austrians, Prussians, and others whom he could not distinguish, engaged in fierce battle.

Since he could not understand the meaning of the vision, Bobola explained it to him saying: "When this war that you see will have ended, the kingdom of Poland, through the mercy of God, will be re-established, and I shall be known as her principal patron. As a pledge of the truth of the vision and of the fulfillment of the prophecy, here is my hand." And touching the table he left the imprint of his hand on it and disappeared. Astonished, the holy man could hardly proffer some pious ejaculation of thanks to the Lord and to His Martyr, but at last recovering himself, he looked and saw the imprint of the hand. He kissed it many times and after calming himself he went to bed. In the morning as soon as he awakened, he glanced at the table and saw the impression of the hand there as he had seen it the night before and he was more than ever persuaded of the truth of the prophecy. Calling the members of the community to his room, the Fathers and Brothers, and showing them the sign, he related what had happened the night before.

This story, written in the flowery language of a century ago, was drawn from the testimony of Father Gregory Felkierzamb, a Jesuit born in Plock in White Russia in 1792 and who died in Brussels in 1866. He wrote it in Italian on April

13, 1854, at Nice. It appeared in a report sent to the Jesuits in Lyons, was translated into French and published in a provincial paper called "L'Union Franc-Comtoise," and then sent to Prussian Poland where it was translated from French into Polish and published in the "Przegląd Poznański" a review of Poznań, where it raised high hope for the rehabilitation of Poland.¹

The drama of the moment was the Crimean War, in which France, Piedmont, England, and Turkey, were fighting against Russia. The lively hopes of the Poles and of the whole Catholic world for the humiliation of the great enemy of the Church, the Orthodox Emperor of Moscow, as well as hope for the restoration of Polish independence, largely explain the reason for the diffusion of the testimony of Father Felkierzamb, who probably was urged to write and speak about it for exactly these same reasons.

Considering this coincidence, some critics have doubted the authenticity of the prophecy, claiming that it was written at a particular historical moment that favored all illusion and autosuggestion, and because there has been found no trace of the table with the imprint, nor any Dominican in Vilna answering the name of Korzeniecki who died in 1826.

Such difficulties, however, have passed. The Crimean War did not involve Prussians and

¹ Ivo de la Briere *Etudes* Vol. 145, p. 174. The story of the prophecy reported by de la Briere, is a translation of an Italian report of Felkierzamb and though being more flowery did not differ in its substance or in its particulars from the account which appeared in the "Civiltà Cattolica".

Austrians, neither were there battles on the plains on Pinsk, in the marshes of Pripet, as the witness in the prophecy specified. If it had been told with double intent, the author could easily have fashioned it in agreement with contemporary events. The missing table means little or nothing. In the repeated persecutions, first of the Jesuits and later of the Dominicans, many things more important than an old table were lost, dispersed or destroyed, especially the precious archives of the Dominicans. These records certainly dated back to the time in which the prophetic apparition took place and undoubtedly contained an account of it. If deceit were intended, an imitation table could very easily have been made.

As for the name of the Dominican, evidently Felkierzamb, who wrote thirty-five years after the occurrence, heard the story told by the Dominicans of Vilna or by Jesuits who came from there. As a student, he might readily have made a slight error in writing Korzeniecki, an unknown name, instead of Korzeniewski, the celebrated preacher and Dominican theologian who did die in 1826.¹

To Felkierzamb's testimony may be added that of Father Ignatius Poczobut, the last survivor of the Jesuits in White Russia, who says, "absolutely lacking in precision but authentic". Questioned in 1883 on the apparition, Poczobut declared that it had been told to the Jesuits of Plock by the Dominicans of Vilna and that he heard it told in White Russia but had forgotten the details.²

1 P. Ryowicz, S. J., in *Moderator*, May-June, 1937, Warsaw.

2 De la Briere from private report of P. Vicier who had questioned Poczobut.

If this prophecy was the only one recorded, it was not the only one in existence, since the Dominican, in praying to the Worker of Miracles, recalls another prediction of the rebirth of Poland, made earlier by the Martyr and considered to be authentic. Every particular of it is verified.

In the plains around Pinsk, Germans, Austrians and Russians were massacred in memorable battles in the World War from 1914 to 1918, which really saw the bitter struggles of the peoples mentioned in the prophecy.

From the early days of the Great War newspapers and magazines of every country spoke at length of Bobola's prophecy, adding to it all the hypotheses possible. In 1915, people began again to study the article of Ivo de la Briere, already cited.

At the end of the great struggle, Poland was re-established an independent nation, as had been predicted by the Saint and, today, the last part of the prophecy is finally verified, in which the Polish people expressed a desire to be liberated from a foreign yoke. The Martyr is also a Patron Saint of Poland.

When the Jesuits were expelled, the body of Andrew Bobola remained in the Church at Plock, which together with the Jesuit College, was entrusted, by the Government, to the Scolopi, or School Friars, who opened a school there in 1822 and conducted it until 1830. When they too fell under the suspicion of the Czar, they were also driven from the city. The college was then changed into a military academy and the church with the

relics of the Martyr passed into the hands of the Schismatic monks.

In order to avoid any disagreeable surprise and being aware of the danger run at Pinsk, the Administrator of the Catholic archdiocese of Mohilow entrusted to a Conventual Father the task of transporting the Martyr's body to the parish church of the Dominicans. This transfer was made on June 8, 1830, in great simplicity.

At Rome, meanwhile, the cause and examinations of miracles for the beatification was resumed under Pope Leo XII.

Then passed the short reign of Pius VIII. and that of Gregory XVI. who solemnly recognized the preservation of Bobola's body as miraculous. Finally, Pius IX., after the sad political happenings of 1848-1849, and after a long discussion with the Russian Government, decreed on Ascension Day in 1853, that the other three miracles, namely, the instantaneous cure of the child Chmielnicki, of Marianna Florkowski, and of Catherine Brzozowski, had been sufficiently established.¹

After due consideration, the Holy Father declared on the 24th of June "that he could proceed with security, to the solemn beatification of the Venerable Andrew Bobola."²

On the 5th of July he issued the short "Quae duo" decreeing the beatification,³ and on the 30th of October the glorious ceremony took place in

1 Appendix, p. 222.

2 " p. 223.

3 " p. 231.

Saint Peter's, giving the honors of the altar for the first time to the Blessed Martyr.¹

One thing, however, should be emphasized. The Russian Government did everything possible to prevent this glorification, which was a ringing reproach to its conduct relative to the suppression of the Union of the Eastern and the Western Churches.

It was said at the time, that the superstitious government of the Czar was influenced by insistent voices concerning a certain prophecy, which predicted the return of Russia to the bosom of the Church as soon as the Martyr was proclaimed a Saint. It is certain that two Dominican Fathers, "guilty" of having sent to Rome a new attestation on the preservation and veneration of the body of the Martyr in their custody, were arrested and deported in the dead of night. An attempt was even made to compromise the Catholic Archbishop who was unaware of the incident. The intervention of the Holy See in favor of the two persecuted priests served only to render their exile longer and more bitter.²

The Czar took vengeance on the exultation of the Jesuits and on the Poles as well, by recalling his ambassador from Rome and by having six Polish soldiers shot for loyally declaring before the Crimean war, that as Catholics they could not fight for the "orthodox religion," as was required in the royal manifesto of the Little Father.

1 Appendix, p. 225.

2 " p. 211.

To these brutal reprisals the Pope responded by saluting the glory of the Martyr and expressing the hope that the example of one whose faith did not bend before the fury of his enemies, and whose blood was shed in defense of the truth, might become a source of light in the midst of darkness. In such faith, he likewise hoped, that protection might be found against the existing schemes tending to overturn the Church in those parts.

CHAPTER XII

SUPREME GLORIFICATION

THE NEWLY Beatified who symbolized the heroic will of the Poles and of the Church in resisting the persecution of Schismatic Czarism quickly saw a great increase in the number of his devoted followers.

The manifestation of the cult and the exaltation of the martyrdom were strictly forbidden in "Russian" Poland, especially after the revolution of 1863, because they were looked upon as a reproof to the Schismatic Church. In "Austrian" Poland and in Galizia, however, the Polish missionaries selected Bobola as their patron and intercessor.

The popularity of the Blessed Andrew increased even in Italy. A short time after the Beatification, a youth gravely ill with a throat disease which threatened to suffocate him, turned to the newly beatified. He bound an image of the Martyr to his throat and renewed a promise made to God in his earliest years to consecrate himself to a religious life in case he were cured. One night he retired after fervent prayer and in the morning, all pain and danger had disappeared. He preserved the memory of this favor and expressed gratitude for it by taking the image with him when he became a religious and, thereafter, guarded it with great devotion. This youth, in the

simplicity of his religious life, burning with enthusiasm for the Cross, was to be crowned with the diadem of the Saints even before the Martyr who obtained his health for him from God. His name was Francis Possenti and he became Saint Gabriel of the Blessed Virgin of Sorrows.

On November 27th, 1864, the Dominicans, who were then custodians of the body of the Martyr, were driven from Plock and the relics, from which a part of the left hand had been taken and sent as a relic to the Pope, were entrusted to the secular clergy.

In 1866, an Imperial Commission came from the capital to Plock charged with the duty of examining the corpse of the Blessed Bobola who was venerated by many Schismatics, to the great scandal and anger of the Orthodox clergy. These commissioners, skeptic and arrogant, were making irreverent and coarse jokes on the Polish method of making saints, when a tile suddenly detached itself from the ceiling and fell on the head of the worst of the defamers. History does not relate whether the tile broke when it struck his head. It says, only, that the leader of the Imperial Commission was scratched but not seriously hurt. The Commissioner, with his head roughly bandaged by the custodian of the Church, left in a great hurry with his frightened colleagues, who were tangibly and visibly persuaded that one must not joke about the saints.

The care which the various Order priests showered on the tomb of the Blessed Martyr was devoted and continuous. Many changes were made

in Bobola's crypt. The corpse was itself cleaned again and dressed in a new habit in 1896, after which the Bishop of Mohilow, having made a canonical investigation, took away part of the backbone for relics.

In 1908, on the centenary of the transportation of the Sacred Body to Plock, it was decided to hold a solemn exposition of the body enclosed in a new metal coffin under the altar of the chapel. A series of contrary events, among which was the burning of the Church in 1912 and the World War, did not permit this and the ceremony was postponed to September 17, 1917. On that day, the Archbishop of Mohilow, Edward Ropp, assisted by thirty priests and in the midst of a crowd of the faithful, examined the Sacred Body, which had always preserved a certain elasticity, took away three ribs from it for relics, and sealed it in a metal coffin. The ceremony was particularly splendid and there was reason for it, as the rulers of the ancient regime, so hostile to Catholicism, had fallen a short time before and one breathed a strange air of liberty. The time had not as yet come for that outburst of hate which was to transform into Confessors of the Faith almost all of those priests who were at that time honoring the relics of the Saint.

Then came the historic months at the close of 1917. There were small uprisings, flashes in the sky, as it were, creakings in the national foundations and threats coming out of the unknown. One month after the ceremonies of serene veneration and thoughtful devotion, the flames of Bolshevism were burning furiously and unrestrained. A great

complex world was crumbling, as it probably should have crumbled. A new Utopia was being born, that was to bring even greater distress to the sons of "Holy Russia."

From 1919 the dictators of the Red Proletariat wanted to make an examination of the relics of Bobola as they were doing with all the mortal remains venerated in the Orthodox churches.

This first sacrilegious attempt was prevented by the courageous Archbishop Cieplak, who opposed it with ardor, even to securing the assistance of the Bolsheviks. Despite his efforts, however, in 1922, the cadets of the Red Army having spoken of the reliquary of the Orthodox saint Eufrosina as containing only a few bones in dust, asked that the coffin of the Blessed Bobola be visited at once. They had decided to prove to the Catholic citizens that their priests were even more deceitful than the Orthodox clergy and that they were more deeply sunk in their religious superstition.

On the 23rd of June of the same year, the people were informed by handbills that the order had come from higher authorities to "inspect" the corpse of Bobola. The group charged with the investigation was composed of Jewish Bolsheviks and a Polish Communist.

At eleven o'clock, according to Poplatek, a cordon of troops was thrown around the church. At one o'clock in the afternoon, four doctors were gathered in the office of the Ispolkom, or the Executive Committee, of the City of Plock in Vitebsk. One of these was a Catholic, Doctor Chrystensen, President of the Catholic Committee of the Parish of Plock. They forced the priest

Lukianin to attend. Chrystensen protested against such profanation, making an appeal to the decisions of the authorities issued in August, 1919, on the special request of the City of Riga, that guaranteed freedom of worship to the Catholics. He also pointed out the fact that as the covering of the coffin was glass anyone might assure himself of what it contained and he further protested that no one was permitted to remove the seals.

These courageous words were of no avail. The President of the Commission, Traizow, said that the WCIK (the PanRussian Central Executive Committee) had annulled any preceding regulations with a new order at the request of the Schismatic population. This affirmation was categorically denied by the Orthodox priest, Pestman, who was among those present. Traizow, ashamed, said that the inspection was being made at the request of the Russian soldiers and threatened that any act of protest would be considered as a revolt and punished with death. But the priest, Lukianin, declared that as the ecclesiastical authorities had refused permission, he would take no part in the inspection and notwithstanding the threat of being imprisoned and brought before the military tribunal, he remained during the time of the inspection in the office of the Ispolkom.

At half past one, one of the Commissions entered the church. It was made up of the Provincial President, the Head of the Secret Police, the Head of the Political Office, the Inspector of the Polish Schools, the President of the Professional Association of the district, and three Bolshevik



BATTLE OF BERESTECZKO - 1651



BOLSHEVIK DESECRATION OF THE RELICS IN 1922.

doctors. The Poles whom the Bolsheviks wished to call in, refused to attend.

The seals of the coffin were broken, the agents of the Ispolkom removed the locks, opened the coffin and removed the biretta, the chasuble and the alb. The coffin, with the nude body of the Martyr raised almost vertically, was cast with force to the floor. To the surprise of all present, the corpse did not fall into dust.

"It is strange how well preserved it is," observed the sacrilegious commission, examining it on all sides. In spite of this, the President of the Commission delivered a discourse of propaganda which was prepared in advance for the occasion.

A learned archaeologist then attested that the corpse owed its good state of preservation to the kind of earth in which it was placed. There are no other historical details because the Roman Catholic authorities, as well as the Ecclesiastical Council, refused to take part in the ceremonies and refused any explanation of their absence.

After this profanation, which reveals at the same time the profound intellectual poverty of the doctors and of the learned archaeologist, the commission ended its sacrilegious examination, which lasted an hour and a half. Leaving the tomb open, they left the church. During the day the guards around the bier prevented the faithful from touching the relics, and at night the chapel was closed and the key given to the parish priest responsible for the safety of the relics.

On the 25th of June, the Dean of Plock closed and sealed the chapel, but the seals on the doors

were torn away and the chapel opened again and during the whole week following, services of expiation of the sacrilege were held in the church.

In the morning Low Mass was celebrated, followed by hymns of propitiation and the recital of the Litany of Andrew Bobola. In the evening, after the Litany of the Sacred Heart, propitiatory hymns were sung and the Litany of the Blessed Bobola recited. The organ was closed for a week as a sign of sorrow.

The members of the parish of Plock kept a continual watch in great numbers, while the chapel of the Martyr was filled with flowers which covered the coffin with the sacred relics.

In order to withdraw the relics from the growing fame and at the same time to carry away the illuminating document of their sacrilegious infamy, it was decided to transport the body of the Blessed Bobola. Protests were made in vain. Bishop Cieplak was arrested with several of the neighboring Pastors. On the 20th of July an armed band invaded the church and, taking the celebrated relics, sent them to Vitebsk and from there to Moscow, where they were placed in the Palace of the Exhibition of Hygiene, in a place not open to the public. The first attempt by Archbishop Cieplak to have the body returned failed. Several attempts of the Polish Government, which offered to exchange the bodies of Communists shot by the Poles in 1919, for the relics of the Blessed, likewise failed. The Soviets hoped to use the miraculous relics as the best kind of pledge for international negotiations.

In 1922, Russia was thrown into convulsions by the famine which carried off millions of victims and to those who denied God and were now visited by a scourge, Pope Pius XI. sent a mission of relief and of charity.

In Moscow, two American Jesuits, Father Edmund A. Walsh, Director of the Mission, and Father Louis J. Gallagher, Assistant Director, were dispersing this charity of the Holy Father. Through them, the Holy See repeatedly requested the return of the body of the Martyr, and the Soviet Government finally conceded it, on condition that it be taken to Rome by the Director of the Mission, and without passing through Poland.

As the Vatican Relief Mission had not as yet terminated its work in Russia, it was deemed inadvisable for the Director of the Mission to leave the country and his Assistant was appointed to transfer the body to Rome. The following account of his journey from Moscow to Rome, dated November 14, 1923, is taken from the Vatican records of the Famine Relief Mission to Russia:

In July, 1922, shortly after arriving in Moscow, we were informed that the relics of Blessed Andrew Bobola were in a museum somewhere in Moscow, and probably on exhibition for the curious eyes of the public. It was therefore to our interest to locate and to verify the relics and to recover them, if possible. It was for this purpose that we wrote to St. Andrew-on-Hudson requesting prayers for a special intention. The intention was a secret at the time, and even though it had not been it would

have been hazardous to mention it in a letter, as our letters were mysteriously falling by the wayside before reaching their destinations. On the 3rd of September, presumably as disinterested spectators and as units of the public, to whom the place was thrown open twice a week, we visited the Moscow Medical Museum at 14 Petrovka Street. After passing from one room to another and exhibiting the usual amount of interest and pretended knowledge that the public displays in such a place, we finally came upon an exhibition we had heard of and were looking for. At the end of one of the display rooms and partly separated by a wall from the rest of the medical exhibitions, was a large show-case containing four mummified cadavers. The sides of the case were placarded with large signs, printed in large type and informing the public to approach without fear and examine what remained of those who had once been great. The purpose of the cards was propaganda, to impress upon the people that the time of Kings and Emperors and political Bishops had forever passed and given way by force to the millenium of the peasants' and workmen's supremacy. The keeper of the case, an elderly and slovenly clad woman, pretended to know nothing of its contents save that two of the bodies had been taken from a church and that one of the two was the remains of a Bishop. To one side of the show-case and somewhat apart, in a coffin-shaped box with a glass lid, there was another body, very old and shrunk and partly crumbled as though roughly handled in removing its vestments. This

was the body of a priest taken from some church or other, the warden didn't know exactly, and in this body we were especially interested. The marks of identification on the relics we were seeking should have been easily detected and yet, after careful examination, we came away from the museum in a doubtful and uncertain frame of mind. Not for a whole year afterwards did we learn that none of the remains we had seen were the relics of Blessed Andrew Bobola, though we had probably been standing only a few feet away from them at the time.

Formerly the relics of Blessed Andrew Bobola were kept in the Polish Catholic Church in Polodsk in the Gubernium of Vitebsk, west of Moscow, about half way to the Baltic Sea. It is difficult to say why the relics were ever taken from the church at Polodsk by the local authorities and why they were transferred to Moscow in June, 1922, after the spoliation of the churches and the examination of church relics by the Soviet Government had ceased. The stealing of relics from Catholic Churches was probably prompted by the vindictive spirit of the New Church authorities. The old, old question of religious difference between the Russians and the Poles is as prominent today as it ever was, and the communist ecclesiastical element under Bolshevik sway is even more insistent in identifying the words Catholic and Polish than were the Orthodox leaders under the regime of the Czar. The Polish Government had several times requested the return of the relics of Blessed Andrew Bobola, but without success. Russia gives

nothing to Poland gratis excepting abuse. The transfer to Moscow, however, may be explained by the fact that Moscow, as the center of Soviet authority, offered a safer repository for the relics than the church at Polodsk, as it offered a safer capital than Petrograd. The first profanation of these holy relics is briefly described in the Polish Calendar of the Apostleship of Prayer of 1923 and the Polish Province News of December 15, 1933, gives an excellent description of the relics and a short account of the transfer from Polodsk to Moscow. The Calendar says, "On the 23rd of June it was announced by means of placards placed about the city of Polodsk that the reliquary of Blessed Andrew Bobola would be opened on that day. Half an hour after the signs had been posted, the church was surrounded by soldiers and the committee of investigation entered the church. The Bishop had prohibited the presence of any ecclesiastic, likewise of any Catholic, save a certain Doctor Chrystenzen, who was present, but did not touch the relics. The commission was composed of Jewish Bolsheviks and a certain Polish Communist. When the Bolshevik agents had taken the seals off and forced the lock of the case containing the relics, they tore off the vestments which covered the body and then with considerable roughness terminating in a sudden shock, placed the reliquary in an upright position. The body, however, stripped of all covering, was in no wise deranged by this treatment. The commission was surprised and puzzled on seeing the wonderful condition in which the body had been preserved and left the church in a

noticeable state of perplexity, and amid the open protestations of Catholics, Orthodox and Jews who had gathered in the streets." Then follows an incomplete description of the relics and the significant remark that the document of identification made by Monsignor Ropp had disappeared. When the commission retired, the people were admitted to view the relics.

In the Polish Province News we find the following: "The Bolsheviks, having ordered a revision of all the church relics in Russia, demanded an examination of the body of the Blessed Andrew Bobola. Archbishop Cieplak protested energetically against this, but the Bolsheviks of Polodsk insisted upon seeing the relics. When they removed the vestments they were greatly surprised to find the body so wonderfully preserved, and their surprise was increased later on when the reports of other investigating committees affirmed that most of the supposed relics they had examined proved to be only effigies stuffed with straw." On the 20th of July, 1922, the relics were brought to Moscow and placed in a Museum, and a Moscow paper of that time—as quoted from the Province News—gave the following account of the transfer: "On the 20th of July, at 6 o'clock in the morning, a Bolshevik commission went to the Church in Polodsk, broke open the door leading into the chapel of Blessed Andrew Bobola and brought out the case containing his relics. A priest who was present, demanding upon what authority they were acting, was answered by curses and by a shot from a revolver which fortunately missed its mark. As

the reliquary was being placed upon an auto-truck, a woman in the crowd who protested against the outrage was killed on the spot. The relics were taken to Vitebsk whence they were to be transferred to a Museum in Moscow." The Province News then asserts that the Russian Government was disposed to return the relics to Poland, but because of conditions imposed the return had been postponed.

Little or no hope could be entertained for the fulfillment of Polish entreaties, but a request from another source was not so easily set aside. The Papal Relief Mission had already taken its place as a distinguished benefactor of Russia and at the earnest request of the Soviet Government had remained in Russia to assist in the program of reconstruction. The Mission was dispensing Papal largess in abundance when the Vatican requested the return of the relics, and yet we would be slow in asserting that it was anything akin to a feeling of gratitude that induced the Soviet Government to consent to the restoration. The Bolsheviks, who are not to be identified with the Russian people, have long ago established themselves as the most ungrateful and undeserving recipients of charity imaginable. This may be looked upon as an extreme assertion, but if proof of it is needed it may be found in abundance in the inner history of the relief organizations, and in a yet more patent form in the outrageous expression of Soviet sentiment as expressed in their official publication, "The Izvestia", on receiving the news of the death of their noble benefactor, the late President Harding.

A pauper government, craving the recognition of the world, they are far too politic to ignore the diplomatic prestige of the Vatican. The Russian Soviet system is permeated with venal greed from top to bottom and it follows very naturally that their sentiments of consideration and acquiescence are spontaneously awakened where there is a possibility of wealth of any kind being brought within their grasp.

It requires but little experience to acquire the "timeo Danaos" attitude in dealing with Bolshevism. Just before that travesty upon justice, the lamentable trial of Monsignor Butchevitch, was enacted, the Soviet Government offered to deliver the relics to the Director of the Papal Mission, if he would conduct them, at that time and in person, from Moscow to Rome. The Director, however, was not to be so easily dismissed at such a crucial moment. The affair was in the hands of a most distinguished Soviet diplomat, but perhaps they had not realized that they were dealing with the founder of a very reputable school of diplomacy. It was "deep crying to deep," and the Soviet must have recognized the cry, for the Director declined the offer for the time being, and fortunately, for the general interest of the church, decided to remain in Moscow. The offer once made could not be very graciously retracted, and several months after the trial, the Director having made a flying visit to Rome, immediately renewed the request upon his return. Again his request was granted and this time the concession was almost permanently nullified by the introduction of more Soviet subtle

intrigue. On the 8th of September, Doctor Walsh¹ conferred with Mr. Tchicherin concerning the transfer of the relics to Rome, and five days later the arrangements were concluded with Andre Sabanine, Director of the Narkomindel, or the People's Commissariat of Foreign Affairs. Mr. Sabanine began by asking eleven questions, of which the principal were the following: When and how shall the relics be transferred to Rome? Who is to take them to Rome and by whom shall the expenses be defrayed? The entire transaction was to be carried out as secretly as possible; and though not asserted, it was mutually understood that no publication of the transfer would be made until the relics had been deposited in Rome. Mr. Sabanine's first proposal was transfer by special car to Petrograd and thence to Naples by sea with a possible change at Danzig or Stettin. The chief purpose in this suggestion was the avoidance of Polish territory. Warsaw was out of the question, and in going from Riga to Berlin we would have to cross the Polish Corridor. Request was then made that Archbishop Cieplak be granted leave from prison long enough to identify and verify the relics; but this petition was discouraged with a promise to refer it to the Minister of Justice. In a short conference on the morning of September 20th, we were informed that the Minister had refused to permit the Archbishop to leave the prison and had likewise refused to allow the relics to be brought to the prison that the Archbishop might verify

1 Father Edmund A. Walsh, S. J.

them. Mr. Sabanine found difficulties against our suggestion of an exit by Odessa and Constantinople, still holding to his original proposal of Petrograd. In an afternoon conference of the same day, however, the Odessa plan was adopted as more feasible, and an hour was appointed for our own inspection of the relics. A number of details were then suggested by Mr. Sabanine regarding the change of the relics from the heavy metal reliquary into a lighter wooden box and respecting the methods of packing and sealing; but as all expenses were to be paid by the Mission we suggested that all details concerning the expenses should likewise be left to the Mission Director, which the Commission very graciously conceded.

On the following day a sub-secretary of the Department of Foreign Affairs, together with three members of the Cheka, or secret political police, conducted us to the place where the relics were kept, and to our great surprise we were led into the very room of the Petrovka Museum in which we had been searching a year before. On our former visit we had overlooked an iron door in the wall of this room which the curator of the Museum now opened and introduced us into a small, very disorderly storeroom. The place was filled with discarded furniture; old plaster casts and wax models and other abandoned exhibits piled up topsy-turvy and covered with a generous coating of dust. Close to the door and almost blocking the entrance, as though the debris had been pushed back to make way for it, was the large reliquary containing the body of the Blessed Andrew Bobola.

This reliquary was made of zinc with a coating of silver paint, and decorated with heavy brass trimmings. It was coffin-shaped with a dome-like cover, bearing a large brass recumbent crucifix, and fitted with glass along the sides permitting a full view of the relics within. Approximately it was six feet three inches long, twenty-five inches wide at the head, nineteen at the foot and thirty-seven inches high. An ordinary cord had been tied about the reliquary, and it was sealed with the wax seal of the police-department of the Gubernium of Vitebsk, thus assuring us, as the officials asserted, that the relics had not been touched since being brought to Moscow. Judging from its position in the room, from the disorder that reigned about and from the absence of much dust upon its surface, we concluded that the reliquary had been brought thither only recently from some other place of concealment, though of this we have no definite proof. There were no signs of vestments apparent in the reliquary, but the body was in a sufficient state of preservation to identify nearly all the marks of martyrdom, as chronicled in the breviary. To make assurance doubly sure, we wired to Polodsk and invited the Dean, Father Baronovski, to Moscow to verify the relics. He came immediately, but his journey was useless, except for the further information he gave us, as the Bolshevik authorities refused to allow him or any other Polish priest even to see the relics. They suggested a German or a Lithuanian if we could find one that knew the relics, otherwise our own examination would have to suffice, as ultimately it had to.

Permission to photograph the relics was denied as savoring of demonstration and the various requests for an authentic witness gave rise to anxiety in the minds of the Soviet delegates. We were accused of being unduly suspicious and of crying "cave" where there was no need of caution. They informed us that the Soviet Government had nothing to gain but a great deal to lose by the practice of deception in such a matter. Yet we decided to hold conference with Father Baronovski, who gave us a detailed description of the body. Then we made a second and minute examination of the relics, after which we were thoroughly convinced and satisfied.

On the 25th of September the whole transaction was almost brought to an untimely end by a display of the Bolsheviks' stupidity already referred to. After all arrangements had been concluded for the transfer, with the route designed and the method of packing and sealing agreed upon and a special *tiplooshka*, or small-sized freight car, engaged from Moscow to Odessa, after diplomatic visés and special customs permits had been obtained from the Turkish and Italian Ambassadors in Moscow, the subtle Soviet officials informed the Director of the Mission that they would have to make an addendum to the protocol they had written regarding the relics. This intended postscript was to the effect that the Director of the Papal Mission, in virtue of the authority with which he was invested from the Vatican, should promise that the relics of the Blessed Andrew Bobola, after being directly transported to Rome, would not be

given away, in whole or in part, to anyone whatsoever, without the consent of the Soviet Government. There is scarcely any need of comment upon this suggestion. Poland was again looming up on the Soviet horizon. The incident is typical, and affords an opportunity, if one were needed, for a whole volume of amplification on the insinuating methods of Bolshevik politics. Here is the Foreign Office of the great Russian Soviet Federated Socialistic Republic restoring to the Vatican sacred relics that were sacrilegiously stolen by the duly accredited officials of the same Government, and trying to force such an absurd condition upon the lawful owners of the relics at the very last moment of presentation. The Government had been promised that the relics would be brought to Rome and deposited in a church of that city. More than this the Director of the Papal Mission could not agree to. So he refused to sign the amended protocol and it was understood that the proposed transfer was at an end until the Vatican and the Soviet Government should take up the matter anew. This abrupt termination after so much preparation was not at all satisfactory to the Foreign Office. It looked too much like a sudden break and they agreed to notify the Mission on the following day as to a final decision. We were perfectly confident of what would happen on the following day. It was simply another attempt to impose conditions which, if accepted, would be to their advantage and which, if refused, they could easily withdraw without loss, except perhaps the trifling loss of the esteem of their correspondents. The telephone

sounded at 9:00 A. M. on the day appointed and the director was informed that the postscript to the protocol had been omitted.

It now remained to get under way for Rome as soon as possible, and the 3rd of October was appointed for our departure. On the 3rd, therefore, at 10:00 A. M. we went to the Petrovka Museum to pack and seal the relics for transportation. The Mission members had determined upon this operation beforehand and in the minutest detail. There were present the Director of the Papal Mission and his Assistant, his Russian Secretary, the Secretary of the Director of the People's Commissariat of Foreign Affairs, the Director of the Moscow Customs Bureau, and two representatives of the department of the Cheka. The cord about the reliquary was cut by one of the Cheka agents, the rounded cover of the reliquary was removed and the work of packing the relics was done by members of the Mission whose every move was carefully watched by the secret police. First, a card of recognition was placed beneath the skull, then the body was covered over until wholly concealed beneath several inches of clean, white, and carefully selected cotton. Over this a white sheet was placed and sewed all around with one long piece of string to the linen cloth upon which the relics were reposing. The ends of this string were then knotted and sealed with a leaden seal of the Papal Mission bearing the stamp P. XI. Thus, without the slightest disturbance and almost without being touched by hand, the relics were enclosed in a rather closely packed bag of cotton.

The reliquary or casket was then filled to the brim with similar cotton, and a flat cover, made for the purpose, was fitted on with sufficient pressure to prevent disturbance of the contents in case of accidental shock. A strong cord was passed about the casket lengthwise and across, and sealed with two leaden seals, one of Pius XI and the other of the Soviet customs. The personal card of the Director of the Mission was placed on the cover of the casket and held in position by the wax seal of the Mission. After placing the casket in a strong box especially made to contain it and into which it fitted very tightly, the space between the sides of the casket and the box was also filled with cotton to protect the glass in the sides of the casket. Finally, the cover was placed upon the box, nailed about on all sides and locked with four strong locks. Each of these locks was sealed with a leaden seal of the Mission, a wax seal of the Municipality of Moscow and another wax seal of the Russian Central Customs Bureau. With this done, our precious cargo was ready for transportation.

It took just two hours to complete this solemn ceremony, and with the formidable sealing over and the protocol, minus the addendum, signed, the relics were officially given over to the Director of the Papal Mission in Russia, though the responsibility for their protection was to rest with the Soviet officials until the sealed case was disembarked in Constantinople.

One can easily imagine the curiosity that was awakened at the railroad station by the great box with all its curious seals and by the fact that some-

thing was being transported in a special freight car attached to the post train, an exception to railroad regulations. Railroad employees, at every stop, were in tête-à-tête about the special car and at one station we were asked if we were carrying dynamite to outside propagandists. An agent of the secret police, at the station in Moscow, insisted upon filling a page of his book with all the details relating to our special car, until we showed him a small card supplied for just such curious officials. Then he tipped his hat with an apology. At Bryansk, about half way between Moscow and Kiev, the train took on a detachment of soldiers as protection in passing through the bandit belt between that town and Kornotop. The Odessa express had been held up and very thoroughly scoured about two weeks before, and we were informed that this train, with special car attached, would have been especially attractive to any gang of Ukranian marauders. Naturally our conversation turned upon the topic of the moment and my interpreter showed me a wound on his left hand, received from a train robber a year before. Robbers are common talk in Russia, and nothing detachable is considered even temporarily safe in Moscow. Fortunately nothing untoward occurred during the night run through the dark Ukranian plains, and the train arrived at Kiev at 6:00 A. M. on the 5th of October.

At Kiev we had to change, and barely missed a three days' layover, as no orders had been communicated to attach our special car to the Odessa express of that day. The station was

practically deserted at that early hour and the station master and his various assistants were stretched out on their desks in unmelodious slumber. By some mistake or accident, the baggage agent was awake, contentedly doing nothing; and he expressed his intention of continuing to do so until eight o'clock, when the office force would resume their work at their roll-top desks. At eight o'clock we returned to the office, presented our credentials, which stirred up considerable action, set the telephone to city headquarters ringing and two hours later the Odessa express was under way for the Black Sea port with the Papal Mission tiplooshka in the rear and its convoys in a second-class coupe.

The Soviet officials at Odessa were exceedingly obliging and it was quite evident that they had received instructions from Moscow as to how we should be treated. The seals on the special car were broken by an agent of the secret police and the great case was carried to a room adjacent to the private office of the representative of the Moscow Central Office of Foreign Affairs. Here it was to remain under guard until the 9th of October, when the packet-boat Tchicherin was scheduled to sail for Constantinople. We had arrived in Odessa on the 6th. The 9th came and the sailing was postponed until the 11th. On the 11th the departure was put off until the 12th, and the Tchicherin finally left Odessa on the 15th of October at 5:00 P. M. The captain of the boat was made responsible for our diplomatic baggage, as he called it, until he consigned it to its convoy at

Constantinople and received a receipt for its delivery.

Before leaving Moscow we had anticipated that once we were clear of Bolshevik territory there should be no further difficulty in transporting the holy relics to Rome. From Moscow to Odessa our schedule was completed in detail and with scarcely a mishap, save the unexpected delay at Odessa. We had transferred from Soviet soil to a Bolshevik boat and, though the personnel of the ship were as obliging as could be, the sequence of events that intervened between our embarking at Odessa and our second embarkation at Constantinople for Italy kept us at attention until we were out on the Sea of Marmora and away from the terrible Turks. At midnight, about seven hours out from Odessa, the very Black Sea was awakened by a cannon shot, which sounded at short distance off to starboard. Naturally there was some excitement and commotion. A few hours previous we thought the captain was telling sea tales when he recounted the capture of a Russian ship by Roumanian pirates, as having taken place in the Black Sea only a few weeks before. About half an hour later we heard a voice calling through a megaphone and ordering the Tchicherin to stop, in the name of G. P. U., and after a few minutes of play in every direction the searchlight finally showed a submarine chaser about a hundred feet away from the ship. The G. P. U. is the Russian Government secret-service, but what they were doing in neutral waters without a single light showing was a puzzle, even to the captain of the Tchicherin. At first he doubted the

command, as did everyone else. Then he stopped his ship, and for a few moments it looked as though something really worthy of note was about to happen. Those who felt insecure about their passports, and there are always such passengers aboard Russian ships, immediately disappeared. Many began to run for their cabins to secure their valuables, and our own apprehensions were that something amiss had been discovered regarding our precious charge that was riding secure in the hold, on a cargo of grain. Excitement increased for a time, and then the disturbance subsided as unexpectedly as it had arisen. The police had chased us from Odessa to arrest a member of the ship's Cheka, an ordinary plain clothes government spy and one of their own organization. There was something wrong about the papers he had signed before leaving port and he was taken off for return to Odessa for explanations. With this over, the rest of the passengers felt more at ease and the mysterious craft faded into the night as quickly as it had appeared.

Coming into the Bosphorus, it looked as though we were about to disembark in a heavy downpour of rain, but the landing was not to take place until long after the rain had ceased. Constantinople was hidden behind a heavy curtain of rain, and we were not to see it for five days to come. The Turkish doctor, wearing his red fez aslant, came aboard the Tchicherin and condemned it with all its passengers to five days of quarantine, in the beautiful bay of Touzla, an arm of the Sea of Marmora, about twenty-five miles southeast of

Constantinople on the Asiatic side. Ordinarily the term of quarantine should have been a day or two, but Russian ships were being apportioned five, with the strictest medical examination of every person aboard. There was no escaping the full time of quarantine. A diplomatic passport, and a series of wireless messages to the Apostolic Delegate, to the American Consul, and to Admiral Bristol were all of no avail. The same reply was returned from each one addressed: "All efforts have failed; quarantine declared obligatory." Nine days lost at Odessa and five at Constantinople had just covered the time we had allotted to get from Moscow to Rome, and here we were only half-way on our journey, with more interruptions to encounter before long.

On the morning of the 22nd of October at 8:30 the Tchicherin left Touzla Bay and, with the yellow flag of quarantine at half-mast, came into Constantinople harbor at about noon. After an hour of passport control, some twenty or more people had descended into small boats to be taken ashore, when a Turkish police boat arrived and ordered everyone back to the ship. There was some misunderstanding between the Turkish and Russian immigration authorities. There were too many Russians in Constantinople and it was asserted that the city had steadily depreciated in morality since the first hundred thousand had come over in the Wrangel retreat. Imagine it, the morality of Constantinople was being outraged. One can imagine the perplexity and dismay among the one hundred and fifty Russian passengers, when it was

announced that they would not be allowed to land. Poor as they were, each of them had been charged four dollars extra by the Soviet Government for the privilege of landing in Constantinople, and there is no telling what they had suffered for the privilege of escaping from Soviet Russia. Their one hope of delivery lay in the affiliation they could claim with foreigners, and so on leaving the boat we were charged with a budget of letters to the various consulates. On the following day the affair was suddenly terminated by the Jewish Joint Distribution Committee. This relief organization offered guarantee for all Russians aboard the Tchicherin regardless of creed, and save the few Greeks aboard, all the passengers were taken ashore. There seemed to be no power extant that could secure the safe landing of a Greek in Turkey. Yet there were numbers of Greeks arriving at Constantinople every day, knowing nothing of the existing difficulties and being marched off to prison as soon as they put their foot upon the quay.

We had decided to leave the case containing the relics aboard the Bolshevik craft until we could hold conference with and receive the experienced advice of Monsignor Filippi, the Apostolic Delegate. A special letter from Muktah Bey, the Turkish Ambassador at Moscow, directed the Turkish customs officials to assist us in every possible way, and yet there were reasons for expecting difficulties. The case was just such a box as is employed in transporting a coffin. Monsignor Filippi, who understood the Turks and knew the Koran and its rigid Mohammedan legislation

regarding the remains of the dead, had figured out plans for meeting the various emergencies that might arise. If possible, we were to avoid landing the case upon Turkish territory. The Lloyd Triestino steamship upon which we were to take passage for Italy was due at Constantinople before the Tchicherin was scheduled to leave, and our diplomatic baggage was to be transferred from one ship to the other. To avoid arousing suspicion in the minds of the customs officials, this letter was to be held as an ultimate resource, and in case even this should fail of its purpose, it had been previously arranged with the Italian authorities that the case containing the relics should be transported to an Italian warship, and a few hours later taken from there and put aboard the boat for Italy. It was a dubious undertaking, but the train of circumstances favored our plans from the start. The steamer Carnaro, which was due on Thursday morning, arrived late in the afternoon. This was fortunate, as it postponed our work until Friday, the Mohammedan day of rest, on which the customs house is closed. On Friday then, at 11:00 o'clock, we went aboard the Russian packet, which was carefully guarded at every approach by Turkish customs police. We had transferred the two cases of Mission records that accompanied the reliquary, and were just about to lower the box containing the relics into a bark beside the ship when the police in charge interposed their authority and forbade us even to touch it. Again, it was the shape of the case that aroused their suspicions, and the various Soviet seals only served to confirm their

determination. Explanations of diplomatic privileges were of no account. It required a special permit from the Chief of the Port to unload such cargo. It was Friday and the Chief of the Port was not to be found, but the letter from Moscow would probably look more formidable to his Assistant, then on duty. So off we went in a small boat to Stamboul and presented the Ambassador's letter. This letter was addressed to the Chief, in person, and so could not be opened by his Assistant. It bore the seal of the Turkish Ambassador, who had informed us of its contents, so could not be ignored nor its demands unduly postponed. The result was just what had been expected. The necessary permission was accorded and the letter was to be delivered on the following day. What action the Chief himself would have taken, had he been there, it is difficult to say. He would probably have granted the permission without further ado. Yet the Ottomans are mysterious people where the Koran is concerned. The relics were transferred to the Carnaro, which sailed from Constantinople at 5:00 P. M. the following day. We cannot say whether or not the Chief of the Port came to his office on Saturday, nor did we feel any moral obligation to inquire regarding the reception or non-reception of the letter before our departure.

Having passed out of the Turkish dominion, our difficulties with customs and transportation were practically at an end. At Brindisi, our letter from Signor Piacentini afforded us an open road to Rome. The customs agents and railroad officials were eager to grant us all necessary assistance,

placed our large case on the Brindisi-Rome express of the same evening and the relics of Blessed Andrew Bobola were in Rome on the Feast of all Saints. We had hoped to reach the Vatican the same day, but the city customs were closed on the feast day, and it was not until the following morning that we were able to effect the final step of our journey and bring the relics to the Matilda Chapel in the Vatican, where they were to rest amid the other numerous holy relics for which the chapel is so justly famed. Here we gave over our charge to the Sacristan of His Holiness, Monsignor Zampini; here our commission was fulfilled, our long journey from Moscow to Rome was at an end and this, our special intention for the restoration of the relics of Blessed Andrew Bobola, through the mercy of God and the prayerful assistance of the Juniors and Novices was brought to a propitious accomplishment.

On December 4th, 1923, the examination for the identification of the body was made by a commission of Prelates, doctors and witnesses, among whom was a priest who had visited the body in Plock in 1917. The body was compared with the descriptions which had been made of it and the handless arm fitted perfectly with another section of it which was taken off in 1853 and sent to Pope Pius IX. as a relic and since that time preserved in the church of the Gesu in Rome. The commission came to the decision that "beyond the shadow of a doubt" it was the body of the Martyr, preserved

complete and entire, save the few minor parts that were missing, but in a state of mummification.¹

In May, 1924, in strict privacy the body was transferred from the Vatican to the Church of the Gesu.

Among the high dignitaries who assisted in the ceremonies in the Church of Vignola, crowded with people and officials, seated beside the Altar was Archbishop Cieplak, emaciated from his sufferings in a Bolshevik prison.

The number of Catholic people of Rome, who crowded the Church of the Gesu to venerate the renowned Martyr, whose body was placed near the altar of St. Francis Xavier, was tremendous. During the triduum of solemn services, noted orators and famous persons in the diplomatic world did honor to the Apostle of Pinsk. With the growth of his cult and the granting of many heavenly favors to the faithful, the idea of advancing the process of Canonization became more and more insistent. The highest and most ardent hopes for this great exaltation were in Poland where the devotion to the Martyr had never died out and where, during the war, it was widely spread among the soldiers, as Marshal Pilsudski wrote in his letter to the Pope.²

At the end of the great war when the oppressors fell, and Poland was reconstituted a nation, the intervention of Bobola was again experienced

1 Rocci o. c. pp. 198-219 and Appendix p. 11.

2 See in the Appendix Pilsudski's letter to Benedict XV. on p. 236, the letter of Pinsk and the letters of the Polish Bishops on pp. 237 sq.

there in 1920 when, invaded by a million Bolsheviks seeking the dissolution of Central-Europe, Poland was again saved by the prayers and the arms of her war-weary sons. While the army was fighting, the Polish bishops gathered at Chenstokova on July 28, and called upon Pope Benedict XV. to canonize the Blessed Andrew and proclaim him patron of Poland. The exhortations of the Nuncio, Achille Ratti, of the Primate and of the Bishops, to pray, to perform acts of penitence, to make offerings for the armed forces, came at the very moment when some were beginning to despair. The call of the Nuncio galvanized the former Polish spirit and brought to Polish minds, their historic and victorious surge against the Asiatic hordes. Young men, adolescents, boys of fourteen, shorter than the musket they carried, rushed by thousands into the combat as did workers, artists and students. The cannonading at the gates of Warsaw was accompanied by the murmur of the supplication of other hundreds of thousands of the faithful in processions, and the imploring whisper made a full appeal before the throne of God, where the Little Madonna of the Vistula and Saint Andrew Bobola were interceding for the cause.

The last day of the Novena, August 15th, saw the first victory, a prelude to the complete defeat of the enemy, with fifty thousand dead, one hundred and seventy thousand taken prisoners and the loss of most of their artillery. This is a story of yesterday, like the epic of the Caroccia. It was called the miracle of the Vistula, and looked upon by Poland as the sure sign of that celestial protec-

tion of the newly risen nation which the Saint had promised a century ago and which he was then accomplishing in such a splendid way.

Again new supplications to the Holy Father were added to those of July 28, 1920, to obtain the much desired elevation of the Blessed Martyr to the highest honors of the altars. The Polish Episcopate, unremitting in advancing the cause of Bobola, did not cease to send new evidence and new pleas to Rome for the solemn canonization of Blessed Andrew.

It was a chorus of prayers which reaffirmed the strong and united desire of the Polish clergy in requesting that Rome recognize the Martyr of the Union as a Saint. It was even more, the spontaneous and most faithful interpretation of the sentiments of the Polish people for their new and powerful protector. Every month in the year the Holy Father received a letter which begged him to hasten the canonization of the Blessed Bobola as quickly as possible.¹ It was signed by John Cieplak, the courageous defender of the relics of the Martyr who, for Blessed Andrew, had suffered deportation, exile and imprisonment.

The paternal heart of the Holy Father could not remain insensible to such imploring requests. The people of Poland reminded him of the crucial period of his extraordinary activity, while Apostolic Nuncio to their country.

The decrees of the resumption of the process had already been given out in 1924.²

1 Appendix, p. 243.

2 " p. 246.

Apostolic processes were held at Rome and at Cracow declaring their validity in 1936.¹

After various Congregations, in the Ducal Hall, the Holy Father on April 25, 1937,² gave permission for the reading of the decree of approval of the miracles proposed. This was to be the glorious epilogue of a Cause which had begun two centuries before and although interrupted by events which read like a romance, was to end with the glorification of the Martyr, through the efforts of the one who had first represented Rome in the new Poland.

The highly significant ceremonies took place on an exalted plane that expressed the universality of the Catholic Church. The decrees were read in the presence of a large gathering of the clergy and of many representatives of foreign countries. The Society of Jesus and other religious Orders were well represented and there was a numerous gathering from the Polish colony of Rome. Following the reading of the decrees, the Holy Father was pleased to listen to a message vibrating with faith and pervaded throughout with expressions of gratitude which the General of the Society of Jesus addressed to him.³

On the 11th and 16th of May, 1937, two acts were registered which were to immediately precede the final triumph: The Congregation on the "Tuto" in the Apostolic Palace of Castelgandolfo and the

1 Appendix, p. 245.

2 " p. 244.

3 " p. 249.

reading of the decree of the "Tuto" in the same palace.¹

When everything was in readiness and only the supreme verdict was wanting, there were delays to prolong the waiting of the faithful, among which was the painful condition of the Holy Father's health. Finally, on the solemn day of Easter, 1938, the glorification of Bobola was completed. To the promulgation of the Bull there were added the magnificent ceremonies in the Great House of the Lord. Rome paid its honor, as only Rome knows how to honor the heroes of the Church. There was pomp and splendor. Beauty in its highest form participated in the glorification of the humble priest who labored and gave his blood for the Chair of Peter. Now the Pope was kneeling before him in the very highest of earthly veneration. "Praise the Lord with the sound of trumpets." Attentive hearts follow the echo of the hymn of men and hear the transcendent song of the angels resounding through the heavens. Saint and Martyr. In this universal and eternal brilliance, there was to be no further question of the exaltation of Andrew Bobola.

Up to a few years ago in dismembered Poland, the slave of Schismatic Russia, the name of Bobola and devotion to him was looked upon as a symbol of independence and liberation from Russian religious oppression. For the Catholic Church, it was an heroic affirmation of her apostolic rights with reference to the Russian Orthodox Church.

1 Appendix, p. 251.

Today, however, after the European war which flooded her plains with blood, after the shock of the Bolshevik hordes, which threatened to upset her and who were repulsed in the sacred names of the Virgin and of Bobola, Poland is again a free nation. Secure within the boundaries which she sealed with her blood, she has obtained from the Pope, who assisted in her rebirth as Nuncio to Warsaw, the canonization of her Martyr, Andrew Bobola, to honor him as her heavenly Patron and Protector.

The Catholic Church has seen the Orthodox Church, the great adversary of "the Union and of the Jesuits" break under the blows of Bolshevism. Bound to the person of the Czar, the classic example of the effort to combine the power of Caesar and that of the Pope, it fell with him, even before the tragic rebellion of the Hebrew Yurowski in the city of Ipatiev, and was submerged in a whirlpool of atheism.

The blood of martyrs is still fertile seed. Today, when the Bolshevik threat is more perfidiously and craftily aggressive against the entire world, those who look for the triumph of light over darkness, see in Saint Andrew Bobola an invincible champion of an idea that encompasses the salvation of the world; the right of the Church to spread the reign of Christ among the peoples of the earth. In him, also, we witness the gentle and lasting proof of the power of the Spirit against the floods of materialism.

Bobola is the saint of the union of the churches and of a union of nations as well. Born in the

period of most fraternal concord between Poland and Lithuania, which afterwards were divided by a bitterness of spirit, he was Polish by birth and Lithuanian by adoption. Both countries were objects of his affections and he spent his life in developing what King Stanislas Augustus in 1572 referred to as "the charity and the reciprocal agreement which the forefathers of these two nations called by the Latin name of Unio." He died for the Union of the Churches and his body was honored by Franciscans and Dominicans with a devoted enthusiasm which constitutes a new bond of friendship between these Orders and his Society, all laboring for the same cause. Priest and martyr of the Faith, his valiant courage is not a fragrance destined to fade from the annals of the Church but an immortal ferment to promote the growth of souls ready, if need be, to make a similar sacrifice.

CHAPTER XIII.

THE TRIUMPHAL JOURNEY HOME

SHORTLY after the Vicar of Christ raised the Blessed Andrew Bobola to the rank of sainthood, he very graciously granted the wish of the Polish people to have the body of their saint returned to his native land, and on the fourth of June a large delegation of Poles came to Rome, bringing with them a costly silver coffin for the transfer of the body. Three bishops accompanied by Father Lopuch, S. J., the Provincial of Greater Poland, Father Nowak, his Socius, and Father Kosibowicz, Superior of the Jesuit House of Writers in Warsaw, had arrived shortly previous.

Desirous that the generosity of the Holy See and of the Roman people might live up to the expectations of the Polish nation, the Holy Father instructed Monsignor Charles Respighi, his Master of Ceremonies, to see to it that the departure of the sacred relics should be arranged for with due pomp and solemnity. Father Charles Micinelli, the Postulator General, was named by His Holiness to accompany the remains to Poland and Father Augustus Tesio, Procurator General of the Society of Jesus, was to take his place, in case Father Micinelli could not make the journey. In order that the Pope's instructions might be carried out

in full, all religious communities of men and of Ecclesiastical Seminaries and Colleges were invited to pay their respects to the relics of the Martyr by taking part in the ceremonies, either in the Church of the Holy Name or in the procession for the transfer of the reliquary.

On the afternoon of June 8th, the Church of the Holy Name was filled to capacity. Ten Cardinals in full robes, numerous Bishops, Superiors, and communities from the convents directing the school children and the students from the seminaries, were in attendance. The immense concourse of the Italian and Polish public, led by the dignitaries of City and of State, was an imposing and an impressive sight even for the Eternal City. His Eminence, Cardinal Marmaggi, formerly Papal Nuncio to Poland, presided, and sermons were preached in Italian by Father Massaruti, and in Polish and Latin by Father Lopuch. When the service was terminated, an elaborate procession was formed to conduct the sacred body to the railway-station. The casket, placed on an open carriage and embanked in flowers, was preceded in procession by a long and spectacular line of marchers. The parade was headed by the City Police, and behind them in order came the Society of the Apostleship of Prayer, the Polish pilgrims, students of the Collegium Maximum, bearing palms and marching to music of the band of the Pontifical Palace Guards. Then followed the communities of the Jesuit Houses of the City, the secular clergy wearing surplices, the oriental clergy in full vestments, and a great number of Prelates of every

rank. At the station there was a gathering of notables awaiting the arrival of the sacred charge with its attending demonstration of honor and devotion. Liturgical prayers were recited as the casket was being placed in a private car, modelled and decorated as a chapel, and at 9:30 P. M. the train to which it was attached, set out, amid the cheers of the multitude, on its journey to distant Poland. During the entire length of the pilgrimage, night and day, the Poles who were present took turns in a continual vigil before the sacred relics and in virtue of a special privilege, Holy Mass was celebrated on the chapel-car.

The course of the pilgrimage to Warsaw was directed through Slovenia and Hungary and the first stop at Rarek in Jugoslovia gave evidence of the excitement and of the fervent devotion of the people. Two Slovene priests headed a gathering of the clergy and a large crowd of the people welcomed the coming of the Saint with the ringing of bells and great rejoicing. During the whole time of the stay at the depot the people were visiting the sacred body in veneration and the same piety was manifested at every stop in the country. At Labach, the regional Capital, where Doctor Natlacen, the Regent of the Province, together with a group of civil magistrates and ecclesiastical dignitaries and a large number of religious of various orders, were awaiting, the station was decorated with Papal and Polish national flags and banners. Here the casket was carried from the car by eight deacons and placed on a platform decorated with flowers and tapestries.

Sacred music was played and a procession of royal splendor was being organized while the people were paying their homage with hymns and prayers.

The parade was headed by mounted police and behind a large banner bearing a picture of the Saint, marched the municipal band in their attractive native costume. A long line of the younger element followed, representing the sodalities, confraternities, and schools, and then came the elders from every walk in life, clad in a great variety of striking costumes and carrying banners and flags and standards with various inscriptions. The regular clergy and the Cathedral Chapter went immediately before the casket, which was decked with flowers and resting upon a carriage-body, drawn by four white horses. Following the hearse were the Jesuits, carrying lighted candles, and behind them a great number of other priests robed in attractive vestments. Public buildings and private houses were decorated with flags and pennants and the Jesuit Church was ornamented with garlands of lights and with tapestries bearing inscriptions, as on feast days of greatest solemnity. Father Kopatin preached a sermon with the casket on the altar step before him and after the singing of hymns and the recitation of prayers, the faithful, many of them from the remotest towns and villages, approached to venerate the sacred remains and presented their little children and the sick to implore the intercession of the saint. The multitude of people was so dense that the police and a cordon of sodalists appointed to assist them could scarcely resist the pressure of the crowd,

especially when the time was approaching for the removal of the holy body. At seven-thirty in the evening, another service was held as a last farewell to the departing Martyr, at which Father Pate, Superior of the Jesuit Residence, preached a sermon attesting the special intercession of Saint Andrew for the Slovak people. Father Lopuch thanked the people for their generous demonstration and prayed for the retention of the faith in a nation so pious and devoted. The services terminated with the recitation of the Te Deum, the Litanies, other prayers and hymns, and Benediction of the Blessed Sacrament. At the close of the ceremonies the women were dismissed and the men remained to accompany the sacred retinue to the railway-station. Except for the procession with torches and lanterns, the devotion and the demonstration were much the same as were seen at the morning celebration. The whole city was ablaze with illumination and the echoes of bells ringing and of music wafted through the night seemed to lift the souls of these devoted people to the very throne of heaven. The procession reached the depot at ten o'clock. Father Anthony Preseren, Slovic Assistant to the General of the Society of Jesus, who was accompanying the pilgrimage, thanked the multitude in the name of Saint Andrew Bobola and of the Society. His Excellency, Doctor Niemirs, Auxiliary Bishop of Pinsk, pronounced the blessing, while the people were chanting a hymn and the casket was being returned to the special car.

When Budapest was reached on the tenth of

June, the State and City Authorities and a large gathering of the clergy were awaiting the arrival of the train. The Rector of the Jesuit College, Father Lanyi, delivered an oration in Hungarian, in Polish, and in Latin, and the sacred relics were solemnly transported to the Dominican Church of Saint Elizabeth, which was chosen because of its proximity to the depot. A beautifully decorated carriage, drawn by four white horses, had been prepared for the transportation but the clergy and the military officers and other prominent citizens preferred to share the honor of carrying the sacred burden on their shoulders. The Arch-Duke, Franz Joseph, and his wife were present at the ceremonies in the church with the Polish Ambassador and other dignitaries and a throng of thirty thousand people were present to reverence the Saint and to implore his intercession. Here, a man who had suffered for a long time from an ailment of the eyes, was immediately cured when he touched his eyes with a corner of the banner bearing a picture of the Saint, which was draped upon the casket, and a woman who had not walked for three years was cured of an impediment when she was carried up to kiss the rim of the reliquary containing the body of the martyr.

Due to lack of time, no announcement was made of the journey through Slovakia and Moravia, which took place on the night of June tenth and eleventh and so no public manifestations of devotion were looked for. Yet the people of these districts were loud in proclaiming their devotion to the Martyr.

It was eleven o'clock at night when the train arrived at Bratislava to be greeted by an enormous crowd of people, led by the City Magistrates who were surrounded by a gathering of secular priests and of religious communities. The Jesuit Fathers took charge of the exposition of the sacred body, and the silver coffin was surrounded with flowers and with lighted candles. Pictures of the Martyr were distributed to about fifteen thousand people.

From the demonstrations of faith everywhere evident thus far on the itinerary, one could readily judge what the fervor and excitement would be like when the sacred relics arrived in Poland. A reception committee of the notables was arranged in every city along the route to Warsaw.

The first stop was made at Zebrzydowice, at six-thirty in the morning on the eleventh of June, where the train was met by the Cathedral Chapter, the civil officers and an immense gathering of people. The stay was limited to two hours, during which, Mass was said, a sermon preached, and a magnificent procession formed. As the train was leaving the station, the people followed it along the tracks to collect the flowers which were being scattered from the windows. Here Father Lohn, the Provincial of Lesser Poland, and several other Fathers joined the pilgrimage.

Along the whole line of travel, the railway depots were decorated with flags and banners, flowers and pictures of the Saint. Even at stations where the train did not stop or reduce its speed, the Parish Priest and town officers and crowds of people in native festive attire were praying and

singing and casting flowers at the train as it passed. More marvelous still, was the sight of workers in the fields who stood at attention bare-headed in the rain and hail to salute the passing Saint.

The reception committee at Cracow, awaiting the arrival at eight-fifteen on the eleventh of June, was composed of Archbishop Lapieka and several other bishops and abbots, arrayed in full pontifical robes. The station was filled with secular clergy and with civil and military leaders, and surrounded by an immense throng of the populace. Here again a magnificent procession was formed and again the color and the harmony of it all was enchanting. The display of variegated costumes, the dispersion of flowers, and the flying of banners, blended with the singing of hymns and the playing of bands to create a really festive scene. The reception was arranged and staged in truly regal form. Herald's wearing ancient historic costumes announced the approach with the sound of trumpets, and standard-bearers carrying the municipal colors stood guard about the reliquary. The ceremonies were held in the open and Father Jarosz preached before a gathering of one hundred and fifty thousand people. For some time previous the country had been praying for rain and at the conclusion of the services rain fell in such torrents that the sacred remains of the Saint had to be transferred to the nearby Jesuit Church. The downpour, however, did not prevent the crowds from flocking to the church in such numbers that the city police had to be hurried into service to maintain order in the

pressure of traffic. All the neighboring streets were filled to capacity and the city's devotional faithful was greatly increased on Sunday the twelfth of June, with the arrival from the districts of twenty-five trains, crowded with Catholic women who had selected this day for their regular sodality convention.

The City of Katowice had begun to prepare for its celebration by the issuance of a stirring pastoral letter by Bishop Adamski, before the pilgrimage left Rome. The reception was similar to that of other stopping places except that bands of nobles and of laborers took turns in carrying the precious burden in the line of march. This same honor was claimed and granted in Posnia where the bearers were, alternately, two Generals, assisted by other army officers, magistrates, university professors, nobles, students, confraternities and finally the secular priests. During the day and all through the night the streets were crowded with people waiting to venerate the sacred relics. The police and the military were ordering traffic and at times they would open a way for the approach of the sick who wished to pray beside the casket. It took two full hours for the entire military guard of the city to march by the reliquary. Thirty thousand students were present to pay their respects and great throngs of people received Holy Communion during the ceremonies.

Warsaw was reached on the seventeenth of June. His Eminence, Cardinal Kakoski, His Excellence, the Nuncio Cortesi, numerous Bishops wearing the mitre and the pallium, the Commanding

General Rydz-Smigly, representing the President of the Republic, and a large assembly of other notables of Church and State were waiting to welcome the sacred remains of Saint Andrew Bobola, and half a million people were ready to take part in the magnificent spectacle to follow. The army officers not only carried the silver coffin on their shoulders in parade, but insisted likewise upon carrying before it the huge candle, which the Holy Father had personally donated to the City as a souvenir of the canonization. The Cathedral was selected as the site for the ceremonies. On Sunday, the nineteenth of June, the casket containing the relics, accompanied by the Cardinal, the Nuncio, and many Bishops, was taken to the public forum so that the general public might be present at the Mass to be celebrated. His Excellency, the President of the Republic, and his wife were seated in the most conspicuous positions and surrounded by attendants of every civil and military order. The army detachment stood at present-arms as the casket was being carried to its place to the accompaniment of hymns and music. Then there happened an unusual thing which will go down in the history of the country. The President of the Republic arose from his place to do homage to the Saint in veneration of his sacred relics. He was wearing the Cross of Independence, a unique decoration, the only one of its kind ever bestowed upon a President of the Republic by the Polish people. Standing before the reliquary which was deeply embanked in flowers, he unpinning the decoration which he was wearing on his breast and

placed it upon the silver casket containing the body of Saint Andrew Bobola, as an offering to the Saint from his people and a tribute of the Polish Nation to their Patron Saint. The cheers of approval that went up from the people, the fervor and excitement of the vast throngs present, were beyond description and are left to one's imagination for adequate appreciation.

Bishop Lodzensis preached an inspiring sermon at the Mass, and at the conclusion of the open-air service the body was returned to the Cathedral where it rested in state for two days for the veneration of the public. On the third day, with the same pomp and magnificence that attended every step of the journey, the silver coffin and its sacred contents were transferred to the chapel of the Jesuit residence in a distant suburb of Warsaw, where a new city to be called Pilsudski will be developed, and where a large church of the Society of Jesus will be erected in honor of Saint Andrew Bobola.

In the sight of the unwise they seemed to die,—and though in the sight of men they suffered torments, their hope is of immortality, and in time respect shall be had for their names. Behold how they are numbered among the children of God and their lot is among the saints.

APPENDIX A.

ON THE PRESERVATION OF THE BODY

From the medico-physical dissertation of Doctors Alexander Pascoli and Raymond Tarozzi, of the College of Physicians in Rome and Professors of Medicine in the University of Rome.

(From the Report of 1745)

In brief I would say that it is common to all dead bodies, sooner or later, to disintegrate. Either they dissolve in a short time or gradually dry up, and they are said to decay even though they become dry and parched and hard as wood, instead of dissolving into a liquid state. If sooner or later the bodies of the dead do corrupt, in one way or other, despite the application of so many human means of preserving them, how is it to be explained, without admitting an evident miracle, that a body is preserved entire and uncorrupted in circumstances most apt and suitable to advance corruption?

Neither nature nor sickness nor accident nor any human industry contributed anything to Venerable Andrew Bobola that would account for the preservation of his body after death. On the contrary, everything seemed to conspire to promote the corruption of his corpse, as quickly as possible. This man, stout and corpulent, was beaten by impious Cossacks, in hatred of the faith and his flesh was cut in a flagellation that left many livid wounds. In the midst of pain and agony, but with undaunted soul, professing the name of Christ and the Catholic faith, he was crowned with the crown of martyrdom and breathed out his soul about the time of the Feast of the Ascension of Our Lord, in the month of May. His body was buried in a spot where the earth was moist. After sixty years in the midst of decaying corpses, though the vestments on the body had disintegrated, Bobola's body was discovered uncorrupted.

Time and again it was attested by all who saw it and by those who were skilled to know, that it had the color and the softness of living flesh and that it had that miraculous flexibility in the joints which Zochias and a Rejes and Scaccus demand (as evidence). Could such a thing happen, except by a miracle in which Almighty God wished to manifest the martyr's glory in heaven? The condition of the body naturally called for corruption, as did the kind of death he suffered. The corpulent and fatty structure of the body would promote it. Death in the summer time, the place of burial, the proximity of decaying corpses and contagion; all of these circumstances were most conducive to hasten it. Nor was the corruption retarded by evisceration, embalming, evaporation, or by any other human means of conditioning. The body as found was uncorrupted but not without some parts lacking and others mutilated. The ears, nose, lips, two incisor teeth, the tongue, one eye and parts of the fingers were missing. On the arms, legs, chest and sides, portions of skin had been ripped away and other deep wounds inflicted and a considerable quantity of congealed blood was evident in the open wounds. The bones of the left thigh and those of the spinal column no longer fitted in proper articulation. It has been established beyond doubt by the testimony of many witnesses, that the missing parts and those which appear mutilated, prove only the inhuman cruelty of the cutting and pounding and bruising administered by Cossack swords. These deficiencies and faults do not argue against the miracle of preservation. On the contrary, they serve to prove the truth of the martyrdom and to confirm the miracle of incorruption.

Extract from the deposition on the medico-physical examination, presented by Doctor Marco Cingelo Marcangeli. (City Physician, Professor of theoretical medicine in the University of Rome and Medical Director of the Holy Ghost Apostolic Hospital.)

(From the record of 1827).

MOST HOLY FATHER:

When the fact is evident, it would seem to me that very little, if any, evidence were necessary by way of proof or illustration. However, having been asked to present my opinion on the question of the preservation of the body of the Servant of God, the Venerable Andrew Bobola, Priest of the Society of Jesus, I do not hesitate to repeat and to confirm the opinion of the many witnesses who have seen and touched the body and who are unanimous in acknowledging its integrity, which experienced persons have described as eye-witnesses and which well known Medical Professors have asserted to be nothing less than miraculous.

The following arguments from which they deduced their conclusion, I found to be just as persuasive in reaching my own.

1. What generally happens in the case of dead bodies.
2. The condition of the body of the Venerable Servant of God.
3. The condition of the place where it was buried for so many years.
4. The general surroundings; the presence and the influence of other dead bodies all of which were in a state of decomposition.
5. The parts of the venerable body that were cut away and lacerated.
6. The swollen veins of the hands. Other parts which were nearly filled with congealed blood. Drops of clear blood and the coagulation found in the wounds and examined.
7. The softness and the flexibility of the parts.
8. The fact that the body had not been treated or conditioned and that it had not been embalmed for preservation.

(He continues developing and applying the above mentioned arguments and concludes in favor of a miracle.)

*(From the Acts of Beatification and Canonization.
Vol. IV. in fine. New medico-physical evidence.)*

Extract from the encyclical letter of the General of the Society of Jesus, Taddeus Brzozowski, to the Fathers and Brothers of the Society in the Russian Empire given out on the occasion of the transfer of the corpse of the Venerable Martyr, Bobola, from Pinsk to Plock. (February 14th, 1808.)

REVEREND AND DEAR FATHERS AND BROTHERS IN CHRIST:

Now that the sacred corpse of the Servant of God, and the friend of God, the Martyr of Christ, Andrew Bobola, has been brought to us, the words that I thought to address to you on this occasion, are convenient, worthy of faith and of full acceptance. The gift which the Divine Goodness has liberally given to us, is wholly remarkable both in itself and especially for the manner in which it has been bestowed. I had been advised by a certain Bishop, a great lover of our Order, to endeavor to obtain from the Emperor the permission to remove the venerable corpse from Pinsk, because the church and the house were exposed to frequent fires. I tried at once to do so and sounded the minds of those who might have been interested to interpose delays in the beginning, or to oppose difficulties afterwards and finally obstruct the whole undertaking. Nothing like this happened. I found everything plain and easy. Therefore I prepared the petition, presented it and obtained what it requested, that is, that the Martyr of Christ, who, to use the word of the sacred text "is our bone and our flesh", may rest under the church of our leading college, waiting meanwhile the hour of the Apostolic See for his beatification. Let us praise, let us greatly esteem and let us love such great goodness of God toward us, who has given us this proof of His Paternal Providence, but let us not stop here. In so far as it is allowed to men, let us enter into the sanctuary of God, and realize His amiable and adorable counsel in bestowing upon us such an extraordinary favor.

Therefore it seems to me that God wanted to put before our eyes a man of the same institute and of the same rule as ours, in order to animate, to light and inflame us with the love of perfection.

I do not doubt that many of you have seen with your own

eyes or at least thought with attentive mind and with consideration on the mutilated corpse of the Venerable Martyr; how his eyes were put out, and the skin shorn from his hands, his teeth knocked out, his ears cut, his nose mutilated, and his nails torn out, how his tongue was uprooted, and his head fractured with the sword. Therefore while you were thinking with pain and diligent consideration on such torments, did not you infer from the same consideration that he who gave his body so willingly to his executioners and poured out his life and his blood in honor and in the service of God, must have been inflamed with a most ardent and a most perfect love of God?

Yes, certainly; because "*maiolem charitatem nemo habet quam ut animam suam ponat quis pro amicis suis.*" But when did this happen? We know for a truth that nobody suddenly becomes either supremely good or supremely bad nor does a tepid soul usually inflame itself of a sudden with love of God. Our Andrew did not suddenly become such as he was at the end. While he was living, he loved God above all things. He observed perfectly his own vows and the rule and counsels of Father Ignatius; but in order to do that, he strove every day to lay aside opportunely and promptly the old man with his vices and to put on the new man, namely Christ, by imitating His humility, patience, obedience, mercy toward the erring, meekness and zeal for the glory of God. For this he was called the seeker of souls and the apostle of Pinsk, as the one who for a period of twenty-six years by exercising the office of missionary with astonishing alacrity, diligence and piety, converted many to goodness, and even dragged many from error to the truth and to the Church of Jesus Christ. Striving for his own perfection and for the salvation of others, he became a victim for Christ, thus exalting his own pious soul. Here we have, indeed, a noble example that is a stimulus to all of us to imitate him in our life and works...

Your Servant in Christ,

TADDEUS BRZOWSKI.

Extracts from two letters of Father Roothaan, the future general of the Society of Jesus, then a student in White Russia.

A letter to his parents Matthias and Mary Roothaan.

Dunaburg, March 12, 1809.

DEAREST PARENTS:

As we in Dunaburg have a great treasure in Blessed Francis de Hieronimo, so the College of Plock possesses a precious deposit, the sacred corpse, very well preserved, of the Venerable Martyr Andrew Bobola, Jesuit, which was transferred from Pinsk to Plock on January 30, 1808.

This man after laboring for twenty years to propagate the Holy Faith fell into the hands of the Schismatic Cossacks who at that time were ravaging the country with fire and sword and counting the killing of priests among their most treasured triumphs. Having captured Father Bobola they did everything, but in vain, to make him renounce his faith. They beat him and took his clothes from him, bound him to a post and scourged him cruelly. They pulled out his nails, knocked out his teeth and removed the skin from his hands. When they got no results from these tortures, they dragged him, who could no longer stand, between two horses as far as the city of Janov, where they renewed the assaults with unheard of cruelty. They put out his eyes, cut off his ears and nose, and even pulled out his tongue, in order to prevent him from pronouncing the holy names of Jesus and Mary.

Finally having received two deep wounds on his head, the Sainted Martyr died. He suffered Martyrdom on May 16, 1657. The innumerable miracles which numbered one hundred and six in the year 1720, investigated and confirmed by all the witnesses and decreed to be genuine by episcopal authority, proved how glorious the death of this Father was in the sight of God.

Since that time miracles have never ceased. His name is celebrated and his saintly corpse itself is a miracle because it has been preserved up to our day in the city of Pinsk. But last year by order of the Emperor, it was transferred to Plock. Here his sepulchre is devotedly visited and his sacred relics are venerated both by our people and by others who come from distant lands. They call him the "Wonder-Worker" of

Poland. In my presence the Reverend Father Rector put the martyr's biretta on the head of a novice who had been suffering from a pain in his head for years. The pain stopped immediately and as long as he lived at our college he never again felt what formerly was a continual affliction. Favors of this kind do not now seem wonderful, because they happen every day. From the time the sacred corpse was brought to Plock, this fact among others happened. A woman blind for twenty years, hearing that the corpse of Father Bobola had been transferred to Plock, moved by faith and hope sent a person to light a candle near the relic. When this person came back, she asked if he had lighted the candle, and on the affirmative answer she added "And I see". Since she was not believed, they showed her some objects which she recognized, thus proving that she had been cured. This miracle, a fact known to all who knew the blind woman, has been legally investigated by the Bishops and confirmed by act of all the witnesses.

I enclose for you in this letter a piece of the garment which touches the body and which the Reverend Father Rector gave me for this purpose, saying that it was authentic and that it could be lawfully put into a reliquary.

May God be praised who performs so many miracles through the intercession of those who live according to the rules of our Society, thus splendidly defending its honor against calumnies.

Dear Parents, Your very loving son,

JOHN ROTHAAAN.

Second letter to his father Matthias Roothaan.

Plock, January 10, 1810.

When I was in Dunaburg, I told you some facts about the Blessed Francis de Hieronimo whose veneration, I understand, is growing greatly in Louvain, but now I would like to add something about the Venerable Martyr Andrew Bobola, concerning whom I have already written to you. It pleases God to increase the honor of his Servant with an almost uninterrupted succession of miracles. His sepulchre . . . is visited continually by all classes of people who come, even from

distant countries in order to obtain help in their misfortune and sickness or to give thanks for favors obtained. Since the sacred corpse was brought here, two blind persons have recovered their sight and a deaf man his hearing, through his intercession.

Many sick people have instantly recovered their health, after they had recommended themselves to his prayers. Among them there were three already near to death and for whose return to health all hope had been abandoned. Through the virtue of his relics many persons have had old wounds healed, which the doctors had pronounced incurable, one of whom cast away the cane which he was using when he came here.

On September 5, 1809, a man and his wife gave thanks for an important favor. The man had been living in sin, and for twenty years he had not received the Sacraments, because he had a concubine in his house to the great scandal of his neighbors and to the sorrow of his wife, who, for all she said or could do, was cruelly repudiated. Finally at the beginning of this year the truly pious woman felt an urge to recommend both her grief and her husband's to the Venerable Martyr, Andrew Bobola, of whose powerful intercession she had heard speak, although she lived many miles from here. She promised to visit the sepulchre and to receive the Sacraments if she obtained the desired favor. A short time after she had made the resolution, known only to herself, her husband, who up to that time had enjoyed excellent health, fell ill with a disease of unknown origin for which it had been impossible to find a remedy. For three months he remained without help in this condition, when finally it came to the mind of his wife that this sickness had been sent by God through the intercession of the Martyr Bobola in order that he might correct his faults. She confided her suspicion to her husband as well as what she had proposed to do in honor of the Venerable Martyr. When he heard this, the husband, overcome with astonishment, came to his senses and after having meditated on the state of his soul and confessed his sins, in order to show that his conversion was sincere, he removed at once the occasion of his sin.

After health had been restored to his soul in this truly wonderful manner, he entered into a state of convalescence and later, without having employed any remedy whatsoever, he became perfectly well. Recognizing the double favor, the man and his wife determined to visit the sepulchre of the Martyr and there to receive the Sacraments. This they did on September 5, 1809.

Every day we visit the corpse of the Martyr which has remained dry and uncorrupted. . . . (the letter continues with a description of the martyr's body).

Goodbye my dear Father,

Your loving and grateful son,

JOHN ROTHAAAN (1).

—TWO DOMINICAN FATHERS ARE BANISHED BY THE RUSSIAN GOVERNMENT FOR HAVING SENT TO ROME AS REQUESTED, A DOCUMENT ON THE MIRACULOUS PRESERVATION OF THE CORPSE—

" The barbarous repression of the Union, the brutality of the treatment of the Latin Clergy and the persecution of Catholicism in Poland abundantly justified the necessity of proposing to oppressed Polish society an example of firmness in the Faith, driven to the heroism of martyrdom, as exemplified in one of the greatest heroes of Christianity, the Polish Andrew Bobola."

The Russian government saw the consequent benefits for Catholicism and for the Polish nation that could result from the beatification of Bobola, therefore it was doing everything in its power to prevent its attainment.

Since the Sacred Congregation had asked for a new document on the miraculous preservation of the corpse of the Martyr, which was confided to the Dominican Fathers and rested in the parish church in Plock, and since all correspondence between the Catholic Clergy residing in Russia and those in Rome was strictly forbidden and seized, Father

(1) From the letters of J. Roothaan, General of the Jesuits, Vol. I, p. 139-140 Apud postulatorem, Gen. S. J. Romae.

Hyacinth Pierling, S. J., asked his brother Joseph, a banker in Petersburg, to release the document.

The Prior of Petersburg, Father Josefowicz, consenting to the request of the banker, wrote immediately to the Prior of Plock, Father Raczkowski, on the matter.

Father Raczkowski and the Sub-Prior, Father Bartholomew Siemniszko, then wrote an official document on October 23, 1851, in which they referred to the transferring of the corpse in 1830 to the Dominican Church of Saint Catherine. They certified to its perfect preservation from corruption and emphasized the uninterrupted devotion to the Martyr in the following words:

"The daily affluence of great numbers of the faithful of both sexes, moved by devotion, and belonging not only to the lower classes but also to the nobility and to the highest spheres of influence, shows the great veneration in which the relics of this venerable man and martyr are held by the people. Such veneration has never been interrupted. Various offerings are brought and some silver ex-votos are hung on the wall. There are also many other signs of this devotion."

This act was sent to Rome promptly and privately while some copies were preserved in the church. Having discovered the fact, the Russian government ordered reprisals at once.

"One night after midnight, without previous examination and even without informing the Bishop, the police entered the Dominican monasteries of Petersburg and Plock, arrested the Fathers Jozefowicz and Raczkowski and deported them; the former to Uscilug and the latter to a place far distant from human society. The intervention of the Apostolic See with the purpose of alleviating the conditions of the exiled Fathers, was not only useless, but, what was worse, caused the prolongation of their banishment for many years."

From the life of Blessed Andrew Bobola by Poplatek.

INSPECTION OF THE RELICS IN ROME 1923

" . . . On the day appointed, the officials of the Sacred Congregation of Rites, The Father General and other high personages gathered in Matilda Chapel, and in the presence of Father John Rostworowski of the Province of Poland, who,

in 1917 had very carefully inspected the sacred relics in Plock and who had been called to Rome for this purpose, and in the presence of Father Edmund A. Walsh, who had received the corpse from the Russian Government, the seals placed by the Government in Moscow were broken and a recognition of the Sacred Corpse was made. It appeared to be truly mummified by duration of time; however, it was so well preserved that the wounds inflicted with unusual cruelty on the hardy Confessor of Christ could be recognized easily and with certainty.

"When the arm that is preserved in the Farnese Church was put into contact with the hand which had remained in the coffin with the body, it joined so well that with this single trial any shade of doubt as to the authenticity of the corpse disappeared." (1)

On January 12, 1926, "The corpse of the Blessed Martyr that was transferred from Russia to Rome and which today is in the hall of the General Postulate near the Church of the Gesu, was cleaned and dressed in new garments in the presence of the officials of the Sacred Congregation of Rites. It has been enclosed in a new coffin in which through the glass one can see the sacred relics still whole and adorned with the scars of the glorious martyrdom.

"This new coffin was placed in the same location as the first, that is, near the altar of Saint Francis Xavier, while the veneration of the faithful and faith in the Blessed Martyr of Christ continue uninterruptedly." (2)

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- (1) From the private diary of the memorable facts of the year, 1923. Postulate General, S. J., Rome.
 - (2) From the private diary of memorable facts of the year 1926. Postulate General, S. J.

APPENDIX B.

HISTORY OF THE CAUSE

I

From the Beginning to the Introduction of the Cause.

(1712-1728)

- 1712. After pontifical Mass Bishop Wyhowski begins to collect in Pinsk testimony of the favors obtained and wonders wrought through the intercession of Bobola. The collection lasted two weeks.
- 1713. The General of the Society of Jesus, Father Michaelangelo Tamburini, entrusts to Father John Dawidowicz the cause of the Beatification. The latter writes to the Rector of Pinsk to seek eye witnesses.
- 1718. December 24. The Provincial of Lithuania appoints Father James Stafzewski as Postulator. (Summ. No. 10, p. 64, Pos. Super Validitate.)
- 1719. Bishop Joachim Przebendowski begins the informative process in Pinsk and gives notice of its beginning by a letter to his people, June 24. Ninety-three witnesses are examined.
- 1719. In a letter on July 29, the Bishop sends the Process to Rome.
- 1720. April 20, Decree of opening of the ordinary process in Pinsk super martyrio et causa martyrii.
- 1720. May 7. Appointment of Cardinal Corradini as Relator.

1728. May 15. The provincial of Lithuania appoints Father Ignatius Wikinowicz, professor of Theology in the College of Pinsk on the occasion of the process of "non cultu", as Procurator of the Cause.
1728. November 27. Ordinary Congregation. The introduction of the Cause is debated. Cardinal Corradini as Relator, Monsignor Prospero Lambertini, Archbishop of Ancona, as Promoter of the Faith.
Result: Affirmative, if it pleases His Holiness.
1728. December 22. Benedict XIII signs the commission for the introduction of the Cause.

II

From the Introduction to the Decree of the Martyrdom.

(1728-1755)

1729. April 9. Ordinary Congregation on the non cultu. Relator as before. Promoter, Monsignor Carl Albertus Cavallini, Archbishop of Philippi.
Result: Affirmative if it please His Holiness.
1729. June 18. Approval of His Holiness Benedict XIII.
1729. Remissorial letters are sent for the Apostolic process on the martyrdom, the cause of the martyrdom and especially on the miracles, to the Ordinaries of Luck and Vilna.
- 1730-33. The aforesaid processes arrive in Rome and they are opened.
1736. August 11. Doubt on the validity of all the processes discussed in a Regular Congregation. Cardinal Corradini as Relator, Ludovic De Valentibus as Promoter of the Faith.
Result: Affirmative in all the processes except the informative process of 1712.
1736. August 17. His Holiness Benedict XIV ratifies the proceedings.

- 1737-39. Very diligent search is ordered in order to find some letters written by the Servant of God to a relative, but after failing in this they decide to go on. July 14, 1739.
1739. December 15. The ante-preparatory Congregation on the Martyrdom is held in the presence of His Eminence Cardinal Corradini as Relator.
1740. November 24. His Holiness Benedict XIV permits simultaneous presentation of doubt on the Martyrdom and on the miracles.
1741. August 25. From a certificate of authenticity of a document made by Father Leonard Tschiderer, Secretary of the Society, (See Pos. a 1745 Summ. Add. p. 106) it was revealed that Father Philip Stolzen was the Postulator of the Cause at that time.
1743. February 13. His Holiness substitutes Cardinal Aldovrandi to preside in place of Cardinal Corradini, deceased.
1748. January 30. The Preparatory Congregation on the cause of Martyrdom and on the miracles (8 have been proposed) takes place in the Apostolic Palace of the Quirinal.
1748. May 7. At the request of Benedict XIV, new and diligent search is ordered on the cure of Catherine Brzozowska in the District of Pinsk. This was the miracle which had received the most votes but had no more than two eye witnesses. The proposed miracles seemed good in themselves but their judicial testimonial proof was deficient.
1749. May 13. General Congregation in presence of His Holiness Benedict XIV.
1749. May 22. His Holiness Benedict XIV issues, in a decree, the following rules for the accurate discussion of this and similar causes.
1. If it is not known whether the Apostolic process on the fame of any martyrdom in general has been

made, or whether a dispensation has been obtained, it shall be supplied.

2. Since it is known that the General of the Society of Jesus ordered the Provincial to send him a report on the death of the Venerable Andrew Bobola, and since such a report has not been presented, new search shall be made in the Archives as has already been done with fruitful results in the cause of Saint John Francis Regis.
3. In the case of direct proof of martyrdom hitherto carried on by the Postulator, whether it be of eye-witnesses or other direct testimony, supported by two miracles only, this will not be sufficient for required demonstration.
4. Therefore a subsidiary proof may be attempted, which must be perfect in its kind, requiring proof not only of two but of four miracles for the Beatification. Therefore it is permitted that the same doubt on the Martyrdom be presented in a new General Congregation.
5. Rules are given for the compilation of the agreement between the Cardinal Relator and the General Promoter of the Faith.
6. He who writes his vote in the Causes, may, in order to prove his case, make an appeal to the objections moved in the other Causes already closed by the Promoter of the Faith, but if no attention is given to answers made by the Postulators and approved by the Congregation of Sacred Rites, absurdities may spring therefrom. Therefore the Promoter pro tempore shall obviate this difficulty verbally or if it be necessary, in writing.
7. Individual eye witnesses, with exceptional supporting evidence taken together make a proof, but not so full a proof that we can rely on them in order to say that the martyrdom is evident.
8. If in the Causes of the Martyrs it is permitted sometimes to treat the miracles with doubt, together with doubt on the Martyrdom, the proof of the

martyrdom never shall be made to depend on arguments drawn from the miracles.

1752. January 20. His Holiness Benedict XIV substitutes Cardinal Paulario as Relator. in place of Cardinal Aldrovani, deceased.
1754. November 26. New General Congregation in presence of His Holiness on the doubt of the Martyrdom and on the Cause of the Martyrdom.
1755. February 9. Benedict XIV decrees: The martyrdom of the Venerable Andrew Bobola is so evident that they may proceed to the debate and approbation of the four miracles.

III

New Inquiry on the Miracles. The Suppression of the Society of Jesus.

(1755-1773)

1757. July 27. Remissorial letters are granted ad sexennium to the Bishop of Luck of the Roman Rite and the Bishop of Pinsk of the Greek-Uniate Rite, in order to receive proofs of already proposed miracles and of any other that may happen. This is the last act of Benedict XIV in the history of the Cause. Postulator—Father Ignatius Zaba.
1763. April 20. Clement XIII on demand of the Postulator, namely, Father Francis Loupias, permits another six-year delay.
1772. April 14. Clement XIV on demand of the Postulator, that is, Father Carl Korinski, Assistant, permits another delay of six years.
- 1773-1822. A pause of fifty years on account of the suppression of the Society of Jesus.

IV

From the Renewal of the Cause to the Beatification.

(1822-1853)

1822. August 27. Father Raymond Brzozowski, Assistant General in Poland, appointed by Father Louis Fortis on December 25, 1821, Postulator of the Cause, requests the opening of the Apostolic Process of Luck on the miracles, of which the records had been transferred from Russia across Austria to Bologna then to Rome. His Holiness Pius VII concedes.
1822. The aforesaid asks that since only one witness had been found to recognize the authenticity of the seal of the Bishop of Luck, the graphic description of the seal which has been sent by letter by the Canon, who had been chosen by the aforesaid Bishop as a messenger, be accepted as a complement and that the process be reopened.
The Holy Father concedes.
1826. May 31. The aforesaid asks that the discussion of the miracles be taken up with a new Preparatory Congregation and with the same references and answers already made in the preceding discussion under Benedict XIV.
Leo XII concedes.
1828. New Preparatory Congregation in the Palace of the Vatican, on the miracles. Relator, Cardinal della Somaglia; Secretary of State and Prefect of the Congregation of Rites.
1830. June 8. General Congregation in the presence of His Holiness Pius VIII in the Apostolic Palace of the Quirinal. Relator: Cardinal Pedicini. The Pope dies before the promulgation of the sentence. The promulgation was looked for on December 3, but His Holiness died three days before.

1832. February. New General Congregation in the Vatican in presence of His Holiness Gregory XVI. Father Serafino Mannucci is the Postulator. Michael Paleassi, Lawyer.
1835. January 25. Sunday after Epiphany. Conversion of Saint Paul. In the Vatican in the presence of the Cardinal Pedicini, Prefect of the Sacred Congregation of Rites and Relator of the Cause, the decree is promulgated of the approval of the first miracle, that is, the incorruption of the corpse, with the wonderful emanating odor. The other six miracles neither proved nor disproved.
1852. February 16. A request made by the Postulator with a memorandum of the lawyer, John Rosatini (on the necessity or non-necessity of the miracles in the cause of the Martyr) is prepared by the Promoter of the Faith for His Holiness, Pius IX. The request is to entrust to a specially designated congregation of Rites the permission to debate the miracles requested by the decrees of Benedict XIV for this Cause. His Holiness assents and appoints the Very Eminent Cardinals, Lambruschini as Prefect; Patrizi, Falconieri, Ferretti and Altieri as Relators together with the official Prelates.
1852. April and December. The particular Congregation of Rites is convened to which the Holy Father entrusts the cause of the discussion of the other three miracles required.
1853. May 5. His Holiness Pius IX having celebrated Pontifical Mass in St. John's and having imparted Benediction to the people from the balcony, had the decree of the approval of the other three miracles read in the Sacristy of the Basilica in the presence of Cardinal Lambruschini, Prefect of the Sacred Congregation of Rites and of Cardinal Altieri, Relator.

DECREE OF APPROBATION OF THE MIRACLES.

(May 5, 1853)

Among the defenders and the veritable champions of the Catholic faith whom the celebrated Society of Jesus has produced, or fashioned by the Institute of its holy Founder, the venerable Andrew Bobola, Professed priest of the Society, stands distinguished, as a man for whom Almighty God had designed a special and an illustrious path in life. In his devotion to the sacred ministry he undertook the most laborious tasks while pointing out the way of salvation to the erring. Opposed at every turn by enemies of the faith, sharing in Christ's humiliations and knowing full well that the word of God is not to be restricted and that he should not be restrained in announcing it, he rejoiced in his heart to suffer blows and wounds and the hacking of his limbs. Under all of this he bore up with patience, even in the torture of fire and unto death, supported by the one hope in the divine promise of reigning with Christ when his passion was at an end. This manifold kind of torment is formally and officially proven in authentic records of the 18th Century, which were approved by Apostolic authority when Benedict the 14th of holy memory solemnly published the decree on the martyrdom and on the cause of the martyrdom of this Venerable Servant of God, on May 22d, 1749.

Seven miracles, selected from the many said to have been wrought through his intercession, were offered for examination in regular form by the Postulators of this cause and Gregory the 16th likewise of holy memory, in a similar decree approved of the first of the miracles proposed on the 25th of January, 1835. As the other miracles were not rejected, the same Postulators humbly petitioned his Holiness Pius IX to entrust this important commission to a special Congregation of Holy Rites. In virtue of the kindness of the Apostolic See this congregation was convened, namely on April 14th, 1852, the first time and on December 14th for the second time. When His Holiness heard the results and considered the opinions of the suffrages he reserved the cause to himself. A long time intervened, during which he paused over the

gravity and the importance of this question offering fervent prayer for the timely help of heaven. Finally he felt in his soul that he should defer a concluding judgment.

On the Feast of the Ascension of Our Lord, having celebrated Holy Mass, following the ancient customs of the Popes, he went to the Patriarchal Archbasilica of the Lateran, and at the conclusion of the Pontifical Mass, at which he assisted with the Papal Senate, he imparted the Apostolic Benediction to the faithful from an upper balcony of the church. Then he proceeded to the Sacristy and in the presence of their Most Reverend Excellencies, Cardinal Aloysius Lambruschini, Bishop of Portua, of Saint Rufina and the Centumcellarum and Prefect of the Congregation of Holy Rites, of Louis Altieri, Relator of the Cause, and of Reverend Father Andrew Maria Frattini, Promotor of the Holy Faith, and of myself as Pro-Secretary, he made the following Solemn announcement:

"These three miracles wrought by the Great and Good God, through the intercession of the Venerable Andrew Bobola, have been approved; namely,

1st. The instantaneous and perfect restoration to health of the son of John Chimielnicki, cured of tubercular scurvy, which had covered his entire body with sordid and verminous ulcers, resulting in plica and rickets.

2nd. The immediate and complete cure of Marianna Florkowska of wasting dysentery.

3rd. The sudden and perfect cure of Catherine Brzozowski of dysenteric and consumptive flux."

His Holiness then ordered that this decree be published and recorded in the Acts of the Congregation of Rites, as of May 5th, 1853.

Signed and sealed:

† ALOYSIUS CARDINAL LAMBRUSCHINI,
*Prefect of the Congregation
of Sacred Rites.*

Sub-signed:

DOM GIGLI,
*Pro-Secretary of the Congregation
of Sacred Rites.*

1853. May 31. General Congregation in the Vatican in presence of His Holiness Pius IX on the doubt of the safe procedure of the Cause.
1853. June 24. The Holy Father Pope Pius IX having assisted at the Pontifical Mass in St. John's has the decree of "Tuto" read in the Sacristy in presence of Cardinal Lambruschini, Prefect of the Congregation of Sacred Rites, and of Cardinal Altieri, Relator.

THE DECREE SUPER "TUTO" FOR THE BEATIFICATION.

The noble family of Bobola, originally sprung from Bohemia and rich in heroes who augmented the ancestral glory of their house with largess and by their prowess in arms, gave to the world a still nobler scion in Andrew Bobola, born in 1591 and destined for martyrdom as a Professed Father of the Society of Jesus. Pious in every respect from his earliest youth, he practiced virtue to such an extent that his instructors cited him as an example for his companions to imitate. Desirous of the higher things in life, he abandoned the world with its certain emoluments, entered the Society of Jesus, was ordained priest in 1622 and took his final vows in 1630. For some few years he taught the sciences and instructed youth in the fundamentals of the faith. Great numbers of people were led to penance by his constant preaching of the word of God and for three full years he was continually occupied with the care of the victims of a dreadful plague. The virtue of his deeds had already rendered him fit for heaven when it pleased God to do him honor in the midst of his labors by leading him into a difficult battle, from which he was to come out victorious. Of his own volition Bobola hastened into the midst of the enemies of the Catholic faith and unity, enemies who had already slaughtered the Blessed Josophat, Bishop of Polocensis, and were leaving nothing untried to spread heresy among the faithful. The soul of Andrew, however, was so full of charity which casts all fear aside, that he knew no hesitation in setting himself against the endeavors of his enemies in order to confirm his brethren in their faith. Without restrictions and even rejoic-

ing in the opportunity, his soul was ready to sacrifice even life itself, under exquisite torture and in the spilling of his blood for Christ and for the fold entrusted to his care.

Therefore, since Benedict XIV of holy memory in a decree of February 9, 1755, declared that the exceptional virtues of the Venerable Andrew were ennobled by martyrdom and that his cause was certain, and since Gregory XVI of holy memory and also His Holiness, our present reigning Pontiff Pius IX, after the regular judicial procedure, decided that the four miracles wrought through the intercession of the Venerable Andrew were to stand approved, there was nothing left to do except to interrogate the Fathers of the Congregation of the Sacred Rites as to whether they judged he could with security be raised to the order of the Blessed. This was done only lately, namely on the last day of May in a general congregation at the Vatican and in the presence of the Holy Father and the consent of all that were present was unanimous.

Then Pius, the reigning Pontiff, preferring to put off a decision, in order to implore the light of Heaven in prayer, as he informed those present in most touching language, decided to postpone a final judgment.

On the Feast of the Precursor of Our Lord, however, after reverently offering up the Holy Sacrifice, His Holiness went to the Patriarchal Basilica of the Lateran, where he assisted at a Pontifical Mass with the Holy Senate, and after a period of continued and fervent prayer, he retired to the Sacristy. Thither he summoned Their Reverend Eminences Cardinal Aloysius Lambruschini, Bishop of Portua, of Saint Rufina and the Centumcellarum and Prefect of the Congregation of Holy Rites, and Louis Altieri, Relator of the Cause. With them was the Reverend Father Andrew Maria Frattini, Promotor of the Faith, and myself as Pro-Secretary, and in our presence, His Holiness solemnly announced, "We can proceed with full security to the solemn Beatification of the Venerable Andrew Bobola."

Then he ordered the Apostolic Letters to be prepared in brief form for the celebration of the Beatification in the Vatican Basilica and directed that this decree be published and

entered in the Acts of the Congregation of Sacred Rites, under date of June 24th, 1853.

† ALOYSIUS CARDINAL LAMBRUSCHINI,
Bishop of Portua,
Prefect of the Congregation
of Holy Rites.

Signed and sealed:

D. GIGLI, C. S. R.,

Pro-Secretary.

THE SOLEMN BEATIFICATION IN ST. PETER'S ON
OCTOBER 30, 1853.

From a document of Lawyer Jerome Langeli, Notary and Chancellor of the Congregation of Sacred Rites.

Proceeding very carefully according to the laws of the Congregation of Sacred Rites and the decrees of the Supreme Pontiff, at the solicitation of the Very Reverend Joseph Louis Chiereghini, General Procurator of the Society of Jesus and Postulator of the Cause, they arrived at the Solemn Beatification of the aforesaid Andrew Bobola. After the day had been selected, and the notice had been given by the Messenger of the Pope (I enclose here a printed copy of its form that had been given to me) I went to the Vatican Basilica of the Prince of Apostles, and since everything was ready and arranged for the solemn ceremony of the Beatification I describe one by one in the following form, the details which I observed, after diligent examination.

On the external facade of the Basilica one could see the picture of the Blessed Bobola painted in lively colors among the clouds, adorned by the crown of martyrdom and beneath the picture the following inscription:

"To Andrew Bobola, Priest of the Society of Jesus, renowned for the excellence of his Christian virtues and the glory of his martyrdom, the Supreme Pontiff, Pius XI, decreed the minor honors of the Altars on October 30, 1853."

Above the main door in the middle of the atrium through which one enters the church, one could see another picture of the Blessed Bobola representing his capture by wicked

men, stripped of his clothing and being scourged. Beneath the picture was the inscription:

"The Blessed Andrew Bobola is captured by wicked men, stripped of his garments and cruelly beaten."

Above the smaller door of the Basilica near the Holy Door were these words:

"The Lord keepeth all their bones, not one of them shall be broken." Psalm XXXIII.

Above the other corresponding door this inscription had been written:

"And he shall rule from sea to sea and from the river as far as the ends of the world."

In the interior of the Basilica the main nave was draped with red damask. One could see the bronze statue of the Prince of the Apostles clothed in the priestly cope with the precious ring and the pontifical tiara.

In the upper part of the Basilica above the chair of Saint Peter was the picture of Blessed Andrew Bobola dressed in the habit of his Order, ascending to Glory shining among the lights and candles. This picture and the one on the external facade of the Church were veiled and remained so until the beginning of the solemn Ambrosian Hymn.

On the Altar of the Cathedral you saw the coat of arms of the Society of Jesus and here and there the coat of arms of the Supreme Pontiff.

In the midst of the two lateral arches that had been covered with rich hangings were two printed pictures representing two of the four miracles presented by the Congregation of Sacred Rites for the Beatification of the Venerable Andrew.

On the Gospel side was represented the boy who was cured of the plica, of the dropsy and body sores, who, while giving forth the foul odors of death was instantly cured through the intercession of the Blessed Andrew. The inscription which could be read under the picture related the fact in these words:

"The son of John Chmielnicki was so tormented by the plica, dropsy, and body sores that everyone had foreseen his death and he was already giving forth fetid odors. He

prayed fervently to the Blessed Martyr Andrew Bobola and was instantly cured."

On the Epistle side was represented the girl who, when dying from an incurable dysentery, was brought by her parents to the tomb of the Blessed Andrew and restored to complete health. The inscription which could be read was as follows:

"Catherine Brzozowski dying from an incurable dysentery is taken by her parents to the tomb of the Blessed Andrew. Instantly the Martyr cures the disease and restores her to full strength."

On the front of the large pillar of the dome on the left side, that is, on the Gospel side, was this description:

"The Blessed Andrew, son of Christopher Bobola, born of noble ancestors in Poland in 1591 and destined for great things, gave himself wholly to God in the Society of Jesus. His noble signs of sanctity, inspired all with great hope in him.

Initiated into the priesthood, sustained by religion, with contempt for riches, with constancy and eloquence, he undertook the work of the sacred ministry and in this life, wholly forgetful of self he applied himself only to the saving of souls. He filled good people with love toward himself and wicked people with anger."

On the other pillar was this inscription:

"The Blessed Andrew, a very acceptable victim of Christ, fell into the hands of wicked men, openly professing his faith and preaching the unity of it for salvation. They flung themselves upon him, scourging him with whips, and burning him with torches, bound him with ropes, drove splinters under his nails, tore away the skin from his head, from his hands and shoulders and having torn out his tongue, they struck him with a sword on the head and killed him. Moved by such a life and death, Pius IX, Supreme Pontiff, decreed him the minor orders of the altars on October 30, 1853, in this Basilica of Saint Peter."

The spacious presbytery from its lowest part to the vault was shining with many torches and candles on all sides, so that this part of the Basilica was more splendid and more noble than the rest.

Both sides of the altar were occupied with seats for the following people of distinction;—namely:

On the Gospel side: the Cardinals, Heads of the Congregation of Sacred Rites, the Very Reverend Counsellors and the officials of the Congregation of Sacred Rites.

On the Epistle side: the Very Eminent Cardinal Archbishop of the Vatican Basilica, the Very Reverend Archbishops and Canons of the same Basilica, The Most Reverend Father General of the Society of Jesus, and the Postulator for the Cause. The lesser places were for the remaining clergy of the Basilica. Behind the higher clergy there were places for others and ladies were admitted to the balconies.

Finally on both sides there were two higher stands for the organ, orchestra and choir.

When the moment came for the beginning of the sacred ceremony, the Very Eminent and Reverend Cardinals of the Congregation of Sacred Rites, namely: Constantino Patrizi, Gabriele Ferretti, Ludovico Altieri, Robert Roberti, Carlo Luigi Monchini, Guiseppe Ugolini, and the Very Reverend Father Luigi Colombo, Prothonotary Apostolic of the Congregation of Sacred Rites, Andrew Maria Frattini, Lawyer of the Sacred Consistorial Aula and Promoter of the Holy Faith, Domenico Gigli, Secretary of the Congregation of Sacred Rites and the other Bishops, Consultors and Officials of the same congregation, entered the circuit of the Presbytery and reached the seats prepared for them. Here the Very Illustrious and Reverend Pio Bigli, Archbishop of Liocrensis and Vicar of the Very Eminent Archbishop of the Vatican Basilica, robed in a red cope and wearing a mitre, between two Canons of the Vatican Basilica serving as Deacon and sub-Deacon came from the Sacristy and entered the Presbytery.

All the clergy of the Vatican Basilica following acolytes and the Cross-bearer, preceded him and the Very Eminent and Reverend Marius Mattei, Archbishop of the Basilica, followed.

When the aforesaid personages had entered the Presbytery and each was in his place, the Very Reverend Dominico Gigli, Secretary of the Vatican Basilica, left his seat and accompanying the Reverend Father Peter Beck, General of

the Society of Jesus, went directly to the Very Eminent Constantine Patrizi, who was acting as Vicar of His Holiness, in the place of the Very Eminent Cardinal Lambruschini, Prefect of the Congregation of Sacred Rites, who was ill at the time, and stood before him. Then the aforesaid Very Reverend Father General of the Society of Jesus having in his hand the Apostolic Brief drawn up for the Beatification of Andrew Bobola, with due reverence offered it in its original form to the Very Reverend Patrizi. He then pronounced the Latin oration in which he asked that the aforesaid Apostolic Brief be accepted according to its tenor and according to the rites of the Sacred Roman Congregation, that the solemn Beatification be celebrated in this way and that other ceremonies be ordered with the formality necessary according to the manner of the aforesaid Brief and that all be performed in the best possible way for the greater honor and glory of God and His Servant.

After this request was made, the Very Eminent and Reverend Cardinals of the Congregation of Sacred Rites received the Apostolic letter from the hand of the Very Eminent Reverend Constantine Patrizi, and having found it correct, whole, and in no place changed, admitted it and ordered it to be published, and that the Solemn Beatification be celebrated, with the requirements as above stated, and that appropriate ceremonies be performed according to the aforesaid requirements.

Then the General of the Society of Jesus after thanking the Very Eminent Cardinals of the Congregation of Sacred Rites went back to his seat.

In the meantime, His Eminence Cardinal Patrizi with the consent of the other Very Eminent Fathers delivered the aforesaid Apostolic Letter to the Very Reverend Secretary of the Congregation of Sacred Rites, in order that he might take it together with the request of the Very Reverend General of the Society of Jesus, and other directions of His Eminence and of the other Cardinals to the Very Eminent Cardinal Marius Mattei, Archpriest of the Vatican Basilica.

The Very Reverend Archpriest having received this letter gave it to another master of Ceremonies and ordered it to

be read aloud in public by one of the chaplains of the choir of the Reverend Chapter. The designated Chaplain, obeying this order, mounted the pulpit placed behind the seats of the Canons and in the presence of myself, Notary and Chancellor of the Congregation of Sacred Rites sitting in one of the seats prepared for officials of the Congregation, where I could hear well and compare what I heard with a copy of the brief (attached to the end of this act), read the brief with a high, clear, intelligible voice and made it public. Then having come down from the pulpit he returned the original Apostolic letter to the Father General of the Society of Jesus. As soon as the Apostolic Brief had been read, the Illustrious and Reverend Archbishop Pius Brighi having gone to the Altar intoned the "Te Deum", which the Choir accompanied with joyful harmony. Having given orders that the pictures of the Blessed Andrew be unveiled at the beginning of the Hymn, he, himself, the celebrant Archbishop, the ministers at the Mass, and the Very Eminent Cardinals and the Very Reverend Bishops and Consultors of the Congregation of Sacred Rites, the Reverend Canons of the Vatican Basilica, all the clergy and the great multitude of people fell on their knees, venerating the pictures of the Beloved Andrew exposed in high places above the arch of the Cathedral and honoring his relics, for the first time.

In the meantime, while the air was resounding with the booming of cannon and the bells of the Basilica were everywhere spreading the news and filling the air with harmony, the people were filled with a pious spirit of religious joy.

After the Ambrosian Hymn was finished the Deacon sang the verse, "Pray for us, Blessed Andrew", and the choir answered "that we may be made worthy of the promises of Christ."

Afterwards the Celebrant Archbishop recited the approved prayer of the Blessed and incensed his pictures and relics. Then the aforesaid Celebrant Archbishop having dressed in Pontifical garments and surrounded by the Sacred Ministry, celebrated the solemn pontifical Mass. "De Communi unius Martyris" while the organ and the joyful harmony of the musicians resounded in the Church.

After the Introit of the Mass had begun many students of the Society of Jesus distributed pictures and biographies of Blessed Andrew to the clergy and people present.

After the solemn Mass had finished the Very Eminent Fathers, heads of the Congregation of Sacred Rites, the Very Reverend Consultors and officials of the aforesaid Congregation, the Canons of the Basilica and all the clergy retired, and the sacred ceremony was over.

In such a way, then, the solemnity of the Beatification of the Blessed Andrew Bobola was celebrated on the aforesaid day of October 30, 1853, in the presence of the Reverend Father Giovanni Maria Alvieri, Professed Priest of the Order of Saint John of God and Mr. Peter Antonelli, witnesses called in and invited to all and each of the aforesaid services and before a great concourse of the people.

GIROLAMO LANGELI,

*Notary and Chancellor of the
Congregation of Sacred Rites.*

THE BRIEF OF BEATIFICATION.

(July 5, 1853)

PIUS IX POPE

For Perpetual Remembrance.

It would seem that the two outstanding virtues especially appropriate to the Sacred Ministry, namely, the assertion of the truth of the Christian faith and a proper form of living to be handed down to posterity, are the particular adornments of the life of a Christian Martyr. No one could be a better witness to the truth than one who seals his belief in it with his blood and the rest of the world is being well instructed how to live when they are taught to suffer unto blood in support of their faith and virtue. It was thus that the first heralds of the Gospel adorned their ministry in the early days of the founding of the Church, as did so many priests after them, who gloriously succumbed to the violence of the wicked as victims of their vocation. This same tragedy was again

publicly enacted here in Europe in the 17th century, when the Venerable Andrew Bobola, Professed Priest of the Society of Jesus, closed an illustrious life wholly dedicated to the salvation of souls, with the crown of martyrdom.

Born in the Palatinate Province of Sandomir in Poland, his virtue rendered still more glorious a name and a race already renowned in peace and in war. In his early childhood his talent and genius gave rise to hope of a brilliant future and as a youth, his virtue so surpassed his age that those to whom his education was entrusted proposed him to his fellows as a model for imitation. Neither the luxury of a magnificent home nor the worldly honors to which he might well have looked forward nor even the pleasures accompanying such a life distracted this exceptional youth in the slightest way from the love of God and the pursuit of sanctity. Intelligent and profiting by experience, he considered living in the secular world like being tossed about by a storm in an open sea and decided early to steer his course to a haven of refuge. Andrew was nineteen years old when he entered the Society of Jesus, in Vilna, where he thought to rest quietly in the repose of the cultivation of virtue, apart from the allurements of the outer world. His first care was to lay a solid foundation for the spiritual life; to protect his own soul and to bring it closer to God. This idea he never relinquished. In fact, it grew upon him with time and from all the formative principles of the religious life he sought chiefly to ground himself thoroughly in its fundamental doctrines.

The first duty laid upon him by Superiors was the onerous task of instructing youth in letters and of teaching catechism to children, which opened up to him a wider path in which others would be led to heaven and in which he, himself, was to find a palm of glory. With his ordination to the priesthood came new strength and an increase in the desire to spread the light of truth among the unbelieving. This was his one desire in life and the divine vocation to which he had been called.

First at Vilna and afterwards at Bobruisk he labored with a characteristic zeal and alertness which numberless tasks, inclement weather, threats of enemies and even the

ravages of a plague that for three long years laid waste the country about him, could not succeed in diminishing. Because of the success he achieved in leading people back to the faith and in strengthening them in Christian virtue, he was commonly called, "The Hunter of Souls." The sad calamity that devastated the scenes of his labors at that time brought with it troubles and vexations without end. Poland was being invaded by a race that was foreign not only to true religion but even to human respect and human feelings. Relentless in their hatred of the Catholic faith and particularly of its priests, they abused and robbed them, seized and reduced them to slavery and even put them to death. At that time Andrew was diligently attending to his missions in Lithuania, a vocation which filled his soul not with fear, but rather with singular happiness because in it he saw offered the occasion of giving testimony to his faith in his own life's blood. He had previously fortified himself for this combat with the armor of virtue, namely: his zeal to strengthen the faith in his own soul and to plant and nourish it in the souls of others; his supreme charity, like that of Christ his Master, the Good Shepherd, willing to lay down his life for his sheep; his solid faith in the glory that must follow upon martyrdom; his constant spirit of prayer which fixed his mind irrevocably on God; and his singular frankness of character, with no thought whatsoever of himself or his interests, all of which virtues were daily strengthened and augmented by the tender devotion he cherished for the Virgin Mother of God.

The man of God was taken captive on the 16th of May in 1657, near Janov. Not content with inflicting this or that particular kind of punishment upon him his captors subjected him to innumerable and most exquisite tortures. Flagellation, the sword and fire were resorted to, all of which he bravely withstood by confessing the Catholic faith and praying for pardon for his executioners. Wound upon wound was inflicted, covering his whole body and exciting his tormentors to new barbarities. Then, half dead and pouring out his life's blood he was cast into the open road, there to wait a lingering death, as must have been his lot, had not

one of their number dispatched his soul with a stroke of his sword.

The story of his death spread his fame far and wide in Poland and abroad. Whereupon, the Holy See, fully informed of the matter, transmitted his cause to the Cardinal Judges of Holy Rites and Pope Benedict XIV, of happy memory, published the decree in which he announced that the martyrdom and the cause of martyrdom of the Venerable Andrew Bobola were sufficiently proven to proceed further in his Cause. This meant to the discussion and to the approbation, if proven, of the four miracles, according to the form of the General Decree of April 25th, 1741. All this was accomplished in order under our predecessor of holy memory Gregory XVI who confirmed the decision of the Consultors and of the Cardinals of the Congregation, in solemn declaration on the 25th of January, 1835, declaring that one miracle had been sufficiently established, namely: that of the incorruption of the body of the servant of God and of the pleasant odor it exhaled. Finally, we ourselves after receiving the opinions of the Cardinals, sitting in a special meeting of the Congregation and having prayed for divine guidance, on the Feast of the Ascension of Our Lord of this present year, declared the establishment of the three miracles wrought by God through the intercession of Venerable Andrew Bobola. There remained only the custom of soliciting the opinion of the Cardinals of the Congregation relative to the safety of raising Andrew Bobola to the ranks of the Blessed. To this they gave their unanimous consent in a General Council held in my presence on the 31st day of May of this present year. However, desiring that God might further direct us by His divine light in so important a matter, we decided to postpone a decision, by way of necessary caution. With this earnestly accomplished we solemnly announced on the Feast of Our Lord's Precursor and in our Lateran Basilica that the solemn Beatification of Venerable Andrew Bobola might proceed with all assurance.

Wherefore, in order that the faithful may have a new model of fortitude in the conflict against evil, in these troublesome times of increasing enemies of the faith, at the

solicitation of the entire Society of Jesus and with the counsel of our Very Reverend Brothers, the Cardinal Custodians of Holy Rites, in virtue of our Apostolic authority, we do by these letters patent grant that Andrew Bobola, Servant of God and Professed Priest of the Society of Jesus, who suffered martyrdom for the Catholic faith and for the salvation of souls be called hereafter by the name of Blessed. We also decree that his body, or sacred relics be granted the honor of public veneration, save in the instance of solemn procession of public supplication. Moreover, we do also grant by the authority entrusted to us the right to say the office and the Mass, "*Communi unius Martyris*," in his name together with the prayers proper and approved according to the Missal and the Roman Breviary. The privilege of saying his special office is granted for the 21st of May and for the day of the octave of his glorious death, for the Diocese of Lutzk and for all houses and churches of the Society of Jesus, by the faithful, regulars and seculars therein who are held to the recitation of the canonical hours. The Mass may be said by all priests offering the Holy Sacrifice in churches in which this feast is being celebrated. Moreover, within the year of the granting of these letters, the beatification of the Servant of God, Blessed Andrew Bobola, may be celebrated with solemn ceremony, the office read and the Mass celebrated in the rite of "*Duplex Major*", in the churches of the Diocese and of the Society named. The day for this observance should be appointed by the Ordinary of the Diocese, subsequent to the solemn ceremonies of beatification in the Vatican Basilica.

This decree is promulgated, all other Apostolic Constitutions, and Observances, as well as decrees relative to "*non cultus*", or other decrees, to the contrary whatsoever, notwithstanding.

It is our wish that printed copies of these letters be made from the copy of the Secretary of the Congregation, subsigned, and sealed with the seal of the Prefect. These copies may be considered genuine and as the expression of our will in all judicial consideration relative to the matter in question.

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Given at Rome, in the Basilica of Saint Mary Major, under seal of the Fisherman's ring, on the 5th day of July, 1853 in the 8th year of Our Pontificate.

Signed,

A. CARDINAL LAMBRUSCHINI.

L. + S.

*First Visit of His Holiness to the Recently Beatified
Andrew Bobola, Sunday, October 30, 1853.*

The Prefect of Pontifical Ceremonies gave the news of this visit to the Very Eminent Cardinals, in this manner.

On Sunday, October 30, 1853, at 3:30 o'clock in the afternoon, His Holiness Pope Pius IX will visit the recently Blessed Andrew Bobola of the Society of Jesus.

Announcing to Your Eminences, that should Your Eminences desire to attend you are to be in the Chapter Room of the Vatican Basilica with surplice, mantle and short red gown to accompany His Holiness to the aforesaid Basilica.

LUDOVICUS BRANCADORI,

Prefect of Pontifical Ceremonies.

V

From the Beatification to the Canonization.

(1853-1938)

Postulatory letters sent to the Supreme Pontiffs.

Letter of Marshal Pilsudski to Pope Benedict XV.

MOST HOLY FATHER:

Almighty God has manifestly blessed the efforts of our heroic army from the very beginning of the great World War which now seems to be at an end. Contrary to the designs of our enemies, our country has sprung into new life, a thing which to human calculations seemed almost impossible. In the history of humanity the accomplishment of this act of justice is to be attributed to the intercession of our Holy

Patrons and particularly to that of Blessed Andrew Bobola, to whom the Polish nation is particularly devoted and in whom it has placed its faith. Now we are particularly desirous of expressing our gratitude to him for the protection accorded to Poland and to assure the continuation of his favor during the future development of our State. We, therefore, beseech Your Holiness that the Blessed Andrew be numbered among the Saints. It is our hope that in his position of Patron of our eastern confines, where he suffered martyrdom, he will secure for Poland the grace forever to continue to serve as the advance post of Christianity along the borders of the east. The frequent expressions of the devotion of our country as well as the favors received at the hands of Your Holiness, inspire the hope that the Paternal and generous heart of Our Holy Father will deign to harken to this our prayer, arising from all of Poland.

PILSUDSKI.

1920. July 12. Letter of the City of Pinsk to the Holy Father Benedict XV.

Pinsk, July 12, 1920.

Most Blessed Father, at whose feet the faithful of many nations today more than ever before, gather together, grieved by the great sufferings of humanity and looking for relief and help, behold a distant people, for five years subjected to the desolation of an interminable war; the territory of Pinsk, bravely defended by Polish troops, but yet unremittingly threatened by a band of aggressors, supplicates you with all its heart that you may give them a defender, a heavenly protector, by hastening the Canonization of the Blessed Andrew Bobola of the Society of Jesus.

This Martyr and glory of the Church offered his life for the true faith in our country and has demonstrated his protection of this nation by many miracles, and confidence in his protection does not cease in spite of long centuries of Russian rule over our country and notwithstanding the separation of many millions of faithful from the Union. With their own hymns White Russia and Polesia invoke Him and enjoy his patronage.

The city of Pinsk in the midst of the present war, bombarded by Russians more than ten times, recommended herself for two and a half years continuously with united prayers to the Blessed Andrew Bobola and while many foreigners in the city lost their lives, no Christian of the city was a victim of the bombardment.

The rural district of "Molodow" in the parish of the small town of Janov in which Blessed Andrew was martyred, recommended itself to the Blessed in common prayers and though surrounded by the war, suffered not the slightest damages.

Some schismatic towns in the same region have preserved a hymn in their own dialect in honor of the Blessed Andrew and we place in your hands, Most Blessed Father, this hymn which presents almost the characteristics of a clear inspiration from Heaven.

But our own faith and our own hope need encouragement. Five years of continuous disasters have exhausted our strength. The territory of Polesia of which Pinsk is the center was put to fire and sword, saturated with blood and tears and threatened with depopulation of its Catholic elements.

Each day we feel the more how indispensable such help has become and now the exaltation of Blessed Andrew Bobola, the Defender of our country, through the power of Peter to the honors of the altars presents itself as such a help.

May you, Holy Father and Protector of all the faithful, be moved by our entreaty.

We supplicate you to give to the City of Pinsk and to Poland this longed for new Protector.

Signatures follow.

1920. July 28. From Czestochowa.

Letter of the Bishops of Poland to His Holiness Benedict XV.

MOST HOLY FATHER:

We the bishops of Poland, a land, by the grace of God, so recently resuscitated, gathered at the Sanctuary of the Blessed Virgin Claramontana to discuss our ecclesiastical affairs, can not but turn our attention to those outstanding characters

who stood like burning lamps to illumine the glory of Poland in her most tempestuous times, by the ardor of their faith, the virtue of their sanctity and even by the shedding of their blood.

Chief among these and deserving of the utmost praise is Blessed Andrew Bobola, Priest of the Society of Jesus, ardent client of the Blessed Mother, indefatigable laborer for the Catholic Faith among the schismatics of Eastern Poland and one who merited the palm of martyrdom as the reward of his efforts and sacrifice.

Pope Benedict XIV with the full weight of his authority declared that Andrew Bobola suffered martyrdom for the Catholic Faith. Pope Pius IX numbered the martyr among the Blessed. We most humbly and earnestly petition Your Holiness to inscribe his name upon the calendar of the Saints. Of the numberless graces obtained through the intercession of Blessed Andrew in the 18th century, the acts of the process, formulated during the pontificate of Benedict XIV count more than three hundred and fifty favors and miracles sworn to and proven. Besides the extraordinary preservation of his body there are eleven instances of people raised from the dead, more than fifteen instances of restoration of sight to the blind and great numbers of cures of affected feet, hands, ears and throats; cures of dropsy, paralysis and epilepsy, of ulcers, of gangrenous infection and of various other diseases of body and of mind, of people of different sex and age and of various stations in life. Augustus II, King of Poland, Ann Carolina, Queen of France, secular and religious priests of different orders and of various rites, prominent officials, Senators of the realm, nobles and plebians, everyone rushed to invoke the Venerable Wonderworker. Aye, and what is more to be wondered at, schismatics and even Jews, rejoiced and gave thanks for favors received at the tomb of the Martyr in the City of Pinsk.

Toward the beginning of the 19th century the church of the Society of Jesus containing the body of the Venerable Martyr was given over to the schismatic monks of the Russian Government. Devotion to our martyr, however, did not cease, nor was there any cessation of the prodigious manifestations

of his sanctity. The Synod of Petrograd, the highest ecclesiastical authority of schismatic Russia, was informed of what was taking place and informed the monks that the body of the Venerable Martyr was to be transferred or buried and the devotion prohibited. It was not without the intervention of Divine Providence that the General of the Society of Jesus, Father Thaddaeus Brzozowski, obtained permission from the Emperor Alexander I to have the body of the Martyr transferred from Pinsk to Plock. With this accomplished in 1808 the tomb of the Martyr again became the scene of new graces and miracles. Within the first two years there were counted thirty-four miracles and favors accorded through the intercession of Blessed Andrew Bobola, at Plock. The first of these was the instantaneous restitution of sight to Praxedis Fiordova, who had been blind for three years. Sworn witnesses attested to this fact, as did a certain Doctor and also His Grace Cyprian Odyniec, Bishop of Hippo and Suffragan of Plock.

After the Jesuits were expelled from all of White Russia and Poland in 1820, the body of the Venerable Martyr was given over at different times to various orders of priests. There was a period of furious persecution of the Catholic Church in Russia and the priests in charge of the tomb dared not keep an accurate and an open diary as was formerly kept, of the later favors received and miracles wrought at the sepulchre of Blessed Andrew Bobola. Yet the devotion was enduring and persistent. Numerous votive tablets were hung upon the tomb of the Blessed by the faithful and candles were lighted in thanksgiving for favors received.

What happened only lately, namely in 1919 when the Bolsheviks, as they were called, occupied the district of Plock, would seem to be an evident sign of the intervention of Divine Providence. Some of their soldiers were about to profane the body of Blessed Andrew Bobola when others of their number, without anyone's inciting them to it, not only expressed their opposition to so heinous a crime but even formed a military cordon about the whole sepulchre to protect it.

Some time ago, on the occasion of the reformation of the

breviary, the Holy See granted the faculty of saying the office of Blessed Andrew Bobola in "proprio", to the whole of Poland and likewise of celebrating the Mass of this particular martyr. Now we humbly request and wait from Your Holiness the grace of a new concession; namely, that Blessed Andrew Bobola be declared worthy of being numbered among the Saints.

This favor granted would satisfy the desires and the longings of the whole Polish people, who from the very beginning of the World War placed their hope in the Blessed Martyr and poured forth their unremitting prayers, both private and public, for the fulfillment of the prophecy of Blessed Andrew Bobola, relative to the resuscitation of Poland and the firm hope of the nation was not disappointed.

The canonization of Blessed Andrew Bobola would mean the consolidation and the rapid growth of the Catholic Faith in these parts under our jurisdiction, inhabited by a mixture of Catholics and Schismatics, because this very devotion to the Blessed Martyr is in itself and primarily a profession of the Catholic faith and an open manifestation of the hatred of schism.

We look forward likewise to Blessed Andrew Bobola, raised to the honors of Sainthood, as to the Defender and the Patron of both the Catholic Church and the Fatherland, and particularly so for the eastern reaches of Poland, where morals and the true faith are more openly exposed to serious danger.

Such are the reasons offered for our petition and such is the expression of our hope, in times so trying for the Church of God and for nascent Poland.

Given at Claremont the 28th day of July, 1920.

Signed:

+ A. CARD. KAKOWSKI
+ E. CARD. DALBOR
+ JOSEPH TEODOROWICZ
+ ADAM SAPIEHA
+ JOSEPHUS SEBASTIANUS PELCZAR

- + ANTONIUS JULIANUS, NOWOWIEJSKI EPISCOPUS
PLOCEN.
- + LEO WALEGA
- + IGNATIUS DUBOWSKI EPPUS LUCEORIENSIS ET
ZYTOMIRIENSIS
- + MARIANUS LEO FULMAN EPPUS LUBLINENSIS
- + HENRICUS PRZEZDZIECKI EPISCOPUS
PODLACHIENSIS
- + AUGUSTINUS LOSINSKI EPISCOPUS PODLACHIENSIS
- + PETRUS MANKOWSKI EP. CAMENCEN.
- + STANISLAUS GALL
- + JACOBUS KLUNDER AUXILIARIS EPPI CULM.
- + ADOLPHUS SZELAZEK AUXILIARIS PLOCENSIS
- + WLADISLAUS KRYNICKI AUXILIARIS
WLADISLAWIENSIS

1924. July 4.

Second letter of the Polish Bishops to His Holiness Pius XI.

MOST BLESSED FATHER:

The Bishops of the Polish Republic gathered at Czestochowa, humbly prostrate themselves at the feet of Your Holiness to present the following request.

On the 28th day of July in 1920 from this same holy church of Claramontana, we petitioned His Holiness Benedict XV, your predecessor of happy memory, to open the process of canonization of the Blessed Andrew Bobola.

Now that the body of the Blessed Andrew Bobola, through your solicitude, has been conveyed to Rome, where it is piously venerated by the Roman people and as we know, by many pilgrims from abroad, and as the number of favors granted through his intercession is increasing every day, we, the Bishops of the region in which the Holy Martyr was born and attained to sanctity and merited his glorious martyrdom, prostrate at the feet of Your Holiness, most humbly present our prayer that Blessed Andrew be inscribed in the calendar

of the Saints, with all the solemn rites attending such a ceremony.

Czestochowa, July 4, 1924.

ALEXANDER CARDINAL KAROWSKI

EDMUNDUS CARDINAL DALBOR

BOLESлавUS TWARDOWSKI

(with 24 other signatures)

1924. June 14.

Letter of Archbishop John Cieplak to the Holy Father Pope Pius XI.

MOST BLESSED FATHER:

Shortly after my long wished for arrival in the City of Rome, I was indeed filled with joy to see the relics of my fellow countryman, the Blessed Martyr Andrew Bobola, of the Society of Jesus, transported with solemn rites to the Church of the Gesu. Your Holiness is not unaware of the zeal of the devotion of our whole people to this glorious martyr. If the vicissitudes of the times immediately following his Beatification by Pius IX in 1853 prevented the faithful from openly rendering the honor he merited, they never ceased to look upon him as their heavenly Patron, to whom they entrusted the safety of their fatherland, now happily restored to its full liberty. I, too, bound in prison chains found no end of consolation in meditating upon the Blessed Bobola, whose holy body I had shortly before labored to preserve from unholy destruction and I was continuously recommending myself and my fellow-prisoners to his protection.

Now happily the hope increases with the days that within the immediate future, Almighty God will be pleased to promote him to the supreme honor of canonization. It is understood that the devoted people who gather at his tomb are rewarded for their faith, and the stories of recent miracles wrought by God through the intercession of Blessed Andrew are not without a meaning and a purpose.

May I, therefore, Most Holy Father, be permitted to add my prayer to the petitions of the Bishops, twice presented in

their letters, as an urgent request to your Holiness to designate a Commission for the resumption of the Cause of Blessed Andrew Bobola.

Rome, June 14, 1924.

The humble and obedient servant of Your Holiness,

JOHN CIEPLAK,

*Titular Archbishop, Achriden. and
Suffragan of Mohilev.*

1924. June 25. Cardinal Francis Ehrle named Relator.

1924. July 23. Decree of the Resumption of the cause.

ROMAN OR LUCK DECREE OF CANONIZATION OF
BLESSED ANDREW BOBOLA.

PROFESSED PRIEST OF THE SOCIETY OF JESUS.

The sacred relics of the distinguished Martyr Andrew Bobola, Professed Priest of the Society of Jesus and Apostolic Missionary of Lithuania, who was raised to the ranks of Blessed in 1853, during the happy reign of Pius IX, were by the grace of God recently re-discovered, brought to Rome and honorably placed in the Church of the Holy Name of Jesus for the public veneration of the faithful. People of all stations in life, from near and far have continuously besought the help and protection of the Blessed Andrew with enduring trust and devotion. The many benefits received and the extraordinary works performed by Almighty God through his intercession were such as to prompt the advocates of his cause to move for its resumption and for his canonization.

Wherefore at the instance of the Very Reverend Aurelius Fajella, Professed Father and Postulator General of the Society of Jesus, moved by the desire of the entire Society and by the persuasive postulatory letters of certain Very Eminent Cardinals of the Roman Catholic Church, likewise of the distinguished and Very Reverend Ladislaus Zaleski, Patriarch of Antioch and of John Baptist Cieplak, Titular Archbishop of Achriden and Suffragan of Mohilev; also of the Very Reverend Father Vladimir Ledochowski, General of the Society of Jesus; the Most Eminent and Reverend Cardinal

Francis Ehrle, as Ponens or Relator of this cause, proposed the following question for discussion at a regular meeting of the Congregation of Sacred Rites, held in the Vatican on the day here designated, namely: "Should a Commission be assigned for the resumption of the cause of Canonization, and for the purpose in question?"

The Eminent and Reverend Fathers assigned to holy rites, having heard the statement of the Very Eminent Relator and the opinion of the Reverend Father Angelo Mariani, Promotor General of the Faith, after due consideration of the relative circumstances, voted in the affirmative, that is, "A Commission should be named for the resumption of the cause of canonization, if it shall please His Holiness."

Dated July 15, 1924.

Afterwards when advised of this decision by the Prefect of the Congregation, His Holiness in approval of the vote of the Holy Council and in his own hand, formulated the Commission for the resumption of the Cause of Canonization of Blessed Andrew Bobola, Martyr and Professed Priest of the Society of Jesus.

Dated the 23rd day of the same month and year.

† A. CARD. VICO,

*Bishop of Portua and of Saint Rufina,
Prefect of the Congregation of Sacred Rites.*

L.†S. ALEXANDER VERDE,

Secretary, S. R. C.

- 1935. July 31. Cardinal Pietro Segura is nominated Relator.
- 1936. January 20. Decree of the validity of the Apostolic Process of Cracow.
- 1936. March 17. Anti-preparatory Congregation of the two miracles before the Most Eminent Cardinal Segura y Sáenz.
- 1936. July 14. Preparatory Congregation on same in the Vatican Palace.

1937. March 16. General Congregation in the presence of His Holiness Pius XI in His private apartments.
1937. April 25. Reading of the Decree of Approval of the two miracles in the Ducal Hall of the Vatican.

DECREE

OF THE CANONIZATION OF BLESSED ANDREW BOBOLA,
MARTYR-PROFESSED PRIEST OF THE SOCIETY OF JESUS.

(Super dubio)

Which miracles have been proven in the case and what is the purpose of the miracles.

The noble land of Poland which has stood as a bulwark against the inroads of barbarous enemies of the Catholic faith, glories in the fact that many of her sons, even down to our times, have shed their blood for Christ. Among these Blessed Andrew Bobola seems to stand out as pre-eminent. Born in 1591 and descended from a line of illustrious ancestry of noble rank, by his heroic deeds he has merited the highest honors from his country and from the Church, who by his glorious martyrdom in 1657 augmented the glory of his race and of the Society of Jesus. Pius IX, of holy memory, solemnly inscribed the name of this spiritual champion, renowned for miracles, in the calendar of the Blessed in 1853. As it would seem that new miracles had been wrought by God through his intercession, the cause of his canonization was resumed on the 23rd day of July, 1924, and remissorial letters were sent by the Congregation of Rites to the Archbishops of Cracow and to the Cardinal Vicar of Rome, relative to the arrangement of the processes, under apostolic authority, to pass judgment upon two cases of extraordinary cures. The decree was published on the 22nd of January, 1936, concerning the legality of these apostolic investigations and the necessary preparations were made for examining these cures.

The first astounding cure took place in the town of Krynica in the Archdiocese of Cracow on the 3rd of September, 1922.

Ida, the widow of Henry Turnau Kopecka, forty-six years

old, was subjected to treatment of roentgen rays for the cure of osteomyelitis, with the result that she suffered serious burns on the abdomen. One of the burns measured fifteen by twelve centimeters and another was somewhat smaller. These burns developed into fetid and running ulcers which were considered by the doctors to be not only incurable but mortally dangerous. When a particle of a relic of Blessed Andrew Bobola was placed upon her and a prayer to him recited, she immediately recovered to such an extent that she was able to explain the cure to her infirm sister and to go straightway to the church. On self examination she saw no signs of the ulcers and to the touch of her hand the skin was perfectly healed over the parts that had been affected. These same details of the cure were repeated by the doctor after examination. This same doctor and skilled physicians deputed by the Sacred Congregation declared that the cure was beyond the forces of nature.

The second cure took place in Rome on December 30th, 1933.

Sister Aloysia Dobrzynska of the Congregation of the Servants of Mary Immaculate was suffering from an acute pancreatic ailment accompanied with symptoms of other ailments. The attendant doctor and several other skilled physicians appointed by the Sacred Congregation, after examination of the various X-ray photographs, agreed that no cure could have been hoped for, without recourse to a surgical operation. Prayers on her behalf were fervently offered to Blessed Andrew Bobola by the Sisters of the community and by others. The disease was at its worst on the 29th of December and on the following day it had so thoroughly disappeared that the doctors declared her to be wholly and entirely cured.

On the 17th of March of the year just past an Antipreparatory Congregation met with the Most Reverend Cardinal Peter Segura y Sáenz presiding, to pass judgment upon these two extraordinary cures. On July 14th of the same year a Preparatory Congregation was called at the Vatican and on the 16th of March of this present year a General Congregation was held in presence of His Holiness

Pius XI, for the same purpose. In this last Congregation, the same Very Reverend Cardinal acting as Ponens or Relator proposed the following doubt for solution; "Has it been sufficiently established that, in the cause under consideration and for the purpose for which it is being discussed, we are dealing with miracles, wrought subsequent to the Beatification of Blessed Andrew Bobola, and if so, in what do they consist?"

Each of the Very Reverend Cardinals, the officiating Prelates and the Fathers Consultors, expressed his opinion favoring miracles and the purpose for which they were wrought.

The Holy Father then decided to defer his judgment until this present day, the fourth Sunday after Easter, the Feast of Saint Mark the Evangelist.

The Holy Father, having summoned to his august presence the Very Reverend Cardinals Camillus Laurenti, Prefect of the Congregation of Sacred Rites and Peter Segura y Sáenz, Ponens or Relator of the Cause; the Reverend Salvator Natucci, Promotor General of the Faith and myself, the Secretary, undersigned; and after devotedly offering the sacrifice of the Holy Mass, made the following pronouncement; "The two miracles wrought by God through the intercession of Blessed Andrew Bobola; namely, the instant and complete cure of Ida Kopecka from serious burns resulting from the X-ray, and of Sister Dobrzynska of acute pancreatic ailment, have been sufficiently established as such."

He then ordered that this decree should be promulgated and written into the Acts of the Congregation of Sacred Rites.

Given at Rome, on the 25th of April, A. D. 1937.

L.†S.

C. CARD. LAURENTI,

S. R. C. Prefect.

A. CARINCI,

Secretary.

The Grateful Homage of the Father General Ledochowski of the Society of Jesus.

From the "Osservatore Romano", April 26-27, 1937.

After the reading was finished and the official of the Rites had kissed the Holy Father's foot, the Very Reverend

Father Vladimir Ledochowski, General of the Society of Jesus, accompanied by the Postulator of the Cause, Father Miccinelli, of the Society of Jesus, with the lawyer Commendatore Ferrata and the Procurator Commendatore Sterbini, approached the Throne and read in the name of Catholic Poland and of the illustrious Society of Jesus, the following address full of faith, gratitude and devotion to the Supreme Pontiff.

MOST BLESSED FATHER:

With great emotion I approach the August Throne of Your Holiness today, humbly to place at the feet of Your Holiness in the name of the Society of Jesus, the most lively and sincere thanks for the approbation of the two miracles performed through the intercession of the Blessed Andrew Bobola, that had been proposed for the greatly desired Canonization of the Illustrious Martyr of the Roman Faith and the Catholic Union.

It would seem to me that the present promulgation is, in a wholly special, and I would say in a tangible way, the work of the almighty and the ever benignant providence of God.

The Blessed Andrew Bobola, after the terrible martyrdom inflicted upon him by the Schismatic Cossacks in 1657 was not suddenly exalted as many other Martyrs; on the contrary, after the first signs of veneration of his sacred relics had passed, these relics remained almost forgotten for more than forty years and remembrance of him had greatly diminished, until in 1702, through apparitions and miracles, the will of God appeared clearly to glorify His heroic Servant.

Since then Bobola has continued to grow stronger as a symbol of love and hate; of love especially on the part of the sons of his country, unshaken in their faith in the Church of Christ; and of hate, on the part of enemies of the Church and of the Roman Pontiff.

This love and this hate grew little by little as Bobola was approaching the glory of the Altars with so much spite on the part of the adversaries of Rome that after his Beatification, when the breviaries reached the frontier of Russia, the Government tore the pages of the Office of the Blessed Bobola

from the breviaries in order to hinder his veneration in the land of the Czars. Love and hate became still more intense after the celebrated apparition of the Great Martyr to a son of Saint Dominic in the year 1819, in which he foretold to him that after a great world war Poland would again be free and He would be her Patron Saint.

We see the first of these promises (made in a time when it seemed more than impossible) already happily fulfilled in circumstances and in ways which wise scholars of History and expert students of political problems recognize as above and beyond foreseeing in the ordinary course of events. With the present decree, it does not seem temerarious to hope that also the second prediction is advancing towards its fulfillment.

It is also a kind disposition of the Providence of God that this happens to be the work of one who was the first Apostolic Nuncio to the reborn Poland and, who, even now, elevated to the Chair of Peter has always preserved and still preserves a singular affection for this country. It is indeed the loving disposition of Providential favor that the Very Excellent Apostolic Nuncio whom Your Holiness has recently appointed to Poland is present at the promulgation together with the large Polish colony in Rome led by the Very Excellent Representatives of the Polish Government.

All these signs of special Providence seem to us a guarantee of a happy omen for the future; for the future of this cause, so dear to our Society, to which the present decree is looked upon as a step toward the ultimate goal of the Canonization; for the future of Poland, or better, for the whole Church that desires so much to see all peoples united in the only true fold of Christ, for which noble purpose the Blessed Andrew, after his many labors, poured out his blood in one of the most painful, and therefore most glorious martyrdoms that Ecclesiastical history has ever recorded.

Therefore, vouchsafe, Most Blessed Father, to accept and receive with favor in this providential moment the humble and very lively thanks which I am pleased to present not only in the name of the Society of Jesus, but also (I dare to hope it may be permitted to me to do so) in the name of all of Poland, which in the greatly desired glorification of this son

of hers, may hail another purest glory added to the similar crowns, that already give her a conspicuous place in the annals of Christian Sanctity.

In order to strengthen these hopes of ours and the fervent wishes that we cherish for Your August Person, vouchsafe, Most Blessed Father, to give us the paternal gift of the Apostolic benediction, which we humbly implore.

Having accepted the grateful homage with visible satisfaction, the August Pontiff ordered the Italian version of the decree of promulgation to be read. Then having amiably explained that this decree told to the whole audience present the solemn fulfillment of the act, the Holy Father imparted the Apostolic Benediction to the Elite before him and likewise for the intentions of each and every one present at the ceremonies.

1937. May 11. Congregation of the "Tuto" in the Apostolic Palace of Castelgondolfo.

1937. May 16. Reading of the Decree of "Tuto" in the Apostolic Palace of Castelgondolfo.

DECREE

OF CANONIZATION OF BLESSED ANDREW BOBOLA,
MARTYR-PROFESSED PRIEST OF THE SOCIETY OF JESUS.

On the doubt as to whether or not the solemn canonization can be undertaken with assurance of safety, on the approval of the two miracles and subsequent to the veneration accorded the Blessed by the Holy See.

The Catholic Church, in exile and journeying to its fatherland and home, like a frightened dove, as the illustrious Bellarmine remarks, will never be wholly free from the danger of catastrophe, for as the Apostle assures us, "All those who wish to live piously in Jesus Christ must suffer persecution." (Bellarmine—*De gemitu columbae*, II, 4.), How truly these words were spoken is attested by the history of the Church which shows how she has run red with the blood of her children since her very foundation. Those whom the world could not win over with tempting flatteries it endeavored to

subdue with terror or more frequently crushed them in cruel persecutions. Witness the vast throng of martyrs, which is being greatly augmented in our own days, surrounding the Cross of Christ, the King of Martyrs, like an effulgent crown of glory.

Outstanding among the many onslaughts against the name of Catholic was the terrific persecution of the seventeenth century that raged over all of Poland and the surrounding districts, when hostile hordes of the uncivilized, instigated by schismatic authority, turned the might of their fury against the Catholic faith. Churches were razed, monasteries burned, priests and the faithful wantonly slaughtered and everything Catholic utterly destroyed. A lamentable spectacle indeed, which alas! is being repeated in our own days. It was in the midst of this monstrous carnage that Blessed Andrew fell a noble victim.

With a long line of distinguished ancestors, Andrew was born in the Palatinate of Sandomir in Poland, in 1591. As a young man he entered the Society of Jesus, in which he made rapid progress in virtue and in learning. As a priest, his missionary work, converting heretics and schismatics to the faith and wayward Catholics to a reformation of life, was so successful that he was known to most of Poland as "The Huntsman of Souls." As a champion of the faith, the enemies of the Church had him marked for the slaughter. Yet the Blessed Andrew, fully conscious of the impending peril, and Good Shepherd that he was whose flock was literally surrounded by wolves, he never dreamed of deserting his charge. On the contrary, the imminent danger only served to render him more vigilant and to quicken his endeavors to comfort the persecuted faithful with spiritual help. Hunted and captured and tempted in vain to abandon his faith, he was subjected to a most revolting kind of death. One shudders to think of what the martyr had to suffer. After he was thoroughly beaten with rods, he was virtually flayed alive by having the scalp torn from his head and the skin ripped from his hands and chest and back. Then he was burned with torches, had his lips and nose severed, his tongue uprooted and one eye plucked out and with many other added tortures

he gained a glorious palm of martyrdom by succumbing to a blow from a sword, on the 16th of May, in 1657.

His venerable body, still bearing the marks of his painful humiliation and lately recovered from the hands of the unholy, is now devoutly venerated by the public in the Farnese Church here in Rome. His holy death was immediately followed by innumerable proofs of his sanctity and though the unsettled times could scarcely favor it, the first process of investigation in his cause for beatification was instituted in 1712 by Alexander Wychowski, Bishop of the diocese of Luck. Seven years later Bishop Joachim Przybendowski terminated a second inquiry and forwarded the results of both investigations to Rome. The third process was completed by Constantine Casimir Brzostowski, Bishop of Vilna, in 1721 and finally a fourth examination was sponsored by Stephen Rupniewski, Bishop of Luck in 1727. On the 18th of June, 1729, Benedict XIII, of holy memory, appointed a commission for the introduction of the cause and the apostolic inquiries were held in the chanceries of Luck and Vilna. On February 9th, 1755, Benedict XIV, happily reigning at the time, pronounced that the martyrdom had been officially established and it was by authority of Pius IX, and during his glorious pontificate, that the beatification was solemnly celebrated on the 30th of October in 1853.

The cause of the canonization of the Martyr was begun with the appearance of new miracles wrought by God through his intercession. Two of these miracles were discussed in the three congregations demanded by canon law and only lately, on the Feast of the Ascension of Our Lord, in virtue of the decree of the Congregation of Sacred Rites, these two miracles were approved by His Holiness as sufficient for the canonization. For the completion of the cause on the part of the Congregation, there remained only the discussion, in session, of the doubt as to whether or not, following the veneration accorded to the Blessed by the Holy See, and with the two miracles approved, the cause could be advanced with assurance to solemn canonization. On the eleventh of the present month of May at Castelgondolfo, in a general meeting of the Congregation and in presence of His Holiness,

Pope Pius XI, this doubt was proposed for discussion by Cardinal Raphael Charles Rossi, who was presiding in place of Cardinal Peter Segura y Sáenz, Relator of the Cause. The Very Reverend Cardinals, the Prelates and consulting Fathers responded unanimously in the affirmative and the result was received with great joy by the Holy Father who decided to make known his decision on the 16th of May, the date of the anniversary of the glorious martyrdom of Blessed Andrew Bobola.

On that day the Pope summoned the Very Reverend Cardinals Cornelius Laurenti, Prefect of the Congregation of Sacred Rites, Peter Segura y Sáenz, Relator in the Cause, Reverend Father Salvator Natucci, Promotor General of the Faith and your servant the Secretary undersigned, and after devoutly offering the Holy Sacrifice of the Mass, he said, "The solemn canonization of Blessed Andrew Bobola may be celebrated with full assurance."

May God grant that this new honor to which we look forward, the supreme glory attained by so intrepid a martyr and shining ornament of the Polish nation, may be a signal blessing to his people and to the universal Church.

By order of Papal authority this decree is to be promulgated and inscribed in the Acts of the Congregation of Sacred Rites.

Given at the Castelgondolfo, on the Feast of Pentecost, May 16, 1937.

L. † S. C. CARD. LAURENTI,

S. R. C. Prefect.

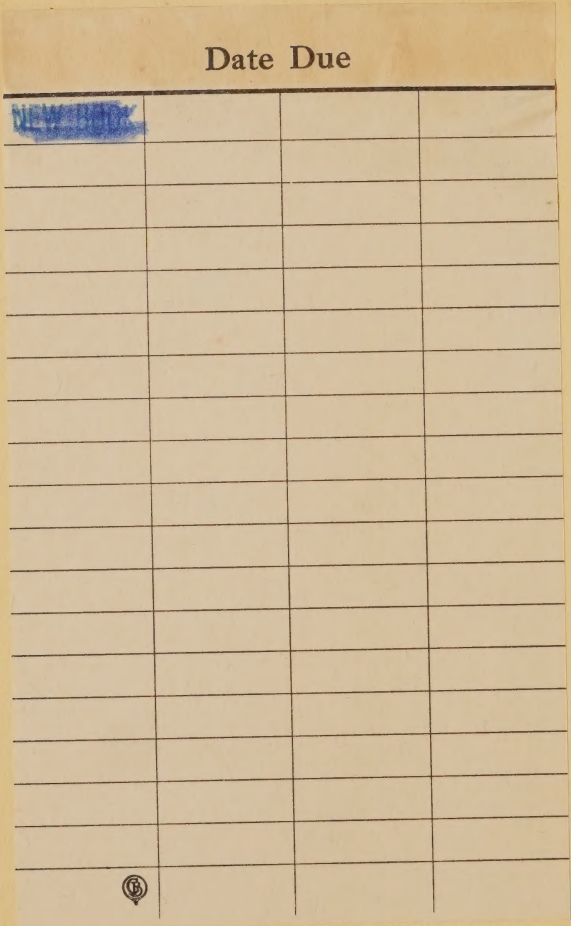
ALFONSUS CARINCI,

S. R. C. Secretary.

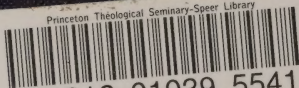
1938. March 17 and April 7. Consistories for the Canonization.

1938. Easter—Canonization.

1938. June. Transfer of the body of Saint Andrew Bobola from Rome to Warsaw.

[illegible]

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